

LOYOLA'S DISLOYALTY;

*Chapman (W)*

OR

THE IESVITES

OPEN

REBELLION

Against GOD and his CHURCH.

Whose Doctrine is Blaspheemie in the highest degree against the blood of *Christ*, which they Vilifie, and under, valew, that they might uphold their Merits.

By Consequent, encouraging all Traytors to  
kill their lawfull Kings and Princes.

With divers other Principles and Heads of their  
damnable and erroneous Doctrine.

Worthy to be written and read in these our doubt-  
full and dangerous times.



London, Printed by B. A. in the yeare  
1643. Iuly the 4.



THE  
OR  
COLONEL'S DISLOYALTY  
OR  
THE  
OR  
COLONEL'S DISLOYALTY





TO  
THE RIGHT  
HONOURABLE:

The Knights, Citizens, and  
Burgesses in Parliament Assembled,

**I**T is well knowne to you, right Honourable, (a Paul the third in the  
that the *Iesuites* (the Popes best and dearest yeere 1540. allowed and  
Sonnes have not yet troubled the World a hun- *established the order of the*  
*died and twenty yeeres*; for the Pope that to *Iesuites*, being begun by  
his owne hurt, *Excommunicated Henry*, the 8. and a- *these 10. named in the*  
gainst his will called the Conventicle of *Trent*, esta- *Bull. Ignatius Loyola, Pe-*  
blished also the order of the *Iesuites* (a) what their trus Faber, Jacobus Lay-  
order is, what their vowes be, and what their Religi- nes, Claudius Jaius, Pas-  
on, you may know out of the Booke called the *Pa-* chas Bruer, Francis Xavi-  
*suites Rule*. What service they have done their Ma- er, Alphon Salmeron Si-  
ster the Pope, all men guesse, wise men know, and all mon Rodericus, Joannes  
Nations in Christendome feele to their paine, more Codvis Nich. Bcbadilla,  
or lesse. And how sensible the Pope is of their ser- *and restrained their num-*  
vice.



60, but 30. yeres af-  
 ter in another Bull hee en-  
 larged them to as many as  
 they could get.  
 (b) See the Booke called the society (besides some which we shall never know  
 Regula Jesuitica, printed of) every one confirming or enlarging another, and  
 at Rome, 1580. and since the later yeelding more ample graces and favours  
 at Lyons, & observe wise- then the former. Now if in their first 40. yeeres (be-  
 y some of their rules, and ing the time of their infancy) they were able to de-  
 you shall find that the pre- serve so well, what service may we thinke have they  
 sent state of a great part of performed, and how great thankes have they recei-  
 Christendome is a large co- ved of the latter Popes in these last 50. yeeres, of  
 ment upon the Iesuits rule. their Age, when they are come to strength and ripe-  
 (c) See the Booke called nesse: for though Sixtus 5. (c) being as wicked and  
 Litera Apostolica, quibus vile as themselves, perceiving their plots, and disco-  
 Institutio confirmatio & vering their deepest drifts; used them accordingly,  
 privilegia, soc. Iesu conti- and not onely gave them nothing hee could keepe  
 nentur Pr: at Rome, 1587. from them, but intended also (d) the restraining or  
 (d) Watson in his quodli- ruining of rheir order (had not they done as much  
 bers, confesseth as much, for him, as he intended them) yet he and Paul the 4.  
 but this matter hath het- ohely excepted (for it was ill halting before two such  
 er prooffe then Watson. Cripples) they can hardly name a Pope that lived a  
 (e) See the Booke called yeere of whom they received not such favours, as  
 Constitutiones Romano- may well testifie to the world the great account the  
 rum Pontif. per Petrum Pope makes of them. And will you know the rea-  
 Matthaeum Lugdun, son? Their Devotion, their Doctrine, and their  
 1588. amongst the Can- Deeds, doe merit it at his hands: what their parti-  
 culars of Paul the 3. in cular devotion to the Pope is, appears by the Vow  
 the third constitution, pag. which they (above all other Regulars) make to the  
 305. there be the words of Pope of present and absolute obedience (e) to doe  
 his vow. whatsoever he should command them, to goe whe-  
 (f) So have divers Popes ther soever he should send them, to Turkes, Infidels,  
 confessed in the preambles Hereticks, without excuse, denyall, or delay. Their  
 of the Bulls granted to the deeds for the Pope are answerable to their devotion  
 Iesuites. especially Paul towards him, for these 70. yeeres have they upheld  
 the 3. in his third Bull, Popery (f) as farre as wit and learning, may, as farre  
 Anno 45. and in his 5. as craft and cruelty can uphold it, which without  
 Anno 49. and Iulius the them had bin utterly ruined (as notwithstanding  
 3. in his 1. and Pius the 4. it shortly will, and they with it, doe what they can.)  
 his first, and others.

They

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They have pickt out the finest young wits of the world, (g) and so trained them up, that the Pope shall never want Instruments to kill Kings, to subvert States, to patch up a peace, or to break leagues, as he thinks good: let but the Divell devise it, and the Pope command it, and forthwith the Jesuites will find him shall execute it.

(g) These their words their Regula Iesuitica cap. 3. reg. 24. Incepta tu ba ad institutum nostrum admitti non potest.

Moreover, what they have attempted for the Pope, in England, Scotland, Germany, Hungary, Bohemia, Venice, and the Low-Countries: what they have performed for him in France and Poland: how they rule and reigne in Spaine and Italy, who so blind as sees not? But is this all they have done? Nay, they scatter themselves like Locusts over the whole world; and with the Frogs of Egypt creepe into great mens houses, and first seduce the silly women, and not so content, worke themselves into the favours, at least into the Courts, Coaches, and Counsels of Princes, and diving into mens Consciences and Counsels, by the stratagem of their Confessions, and after into their Purfes and Estates, by benefit of their absolution, (h) and lastly into the Conceits of the Vulgar, by an hypocriticall Austerity, and dissim- bled Devotion, they have hereby gained more to the Pope their Lord and Master, then all the Romish Clergie in the world besides. But is this yet all?

(h) Many orders of Fr ars, and many Popish Nations have complained the Iesuites, in these respects.

Nay, that the Pope may seeme to have a good cause, and not to doe all things by a strong hand, they have taken a course to make all Popish Writers in the world speake for him: (an attempt which the former Ages suspected not, and the future will scarce beleieve) for some bookes they prohibite and distinguish and make it damnable to open them: the rest be they old or new, Printed or Manuscript, they alter adde, and take away (i) till they have suckt out the sweetnesse, and purged all the goodnesse, and taken out all testimonies of the truth: Insomuch, as if they had not beene warily watcht, followed by the

(i) For the first, see the book called Index Librorum prohibitorum, set out by authority of severall Popes. And for the second see the bookes called, Index librorum expurgand



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*um, printed in Beliga, Italy, and Spaine, as also, Gregorii Capuccini, Enchiridion Ecclesiasticum, and Possevine the Iesuite his Apparatus sacer.*

foote-steps, and taken even in the manner, they had not left one booke allowed in the world, that had not spoken for the Pope. Such worthy workemen are the Jesuits, that those good and worthy men which preached and wrote against the Pope, whilest they lived, their Sermons and Writings shall testifie for them, long after they are dead : But why doe I offer to discern or discover Jesuites practises ? Alas, I am too silly, and too shallow, I confesse I know them not all, and yet I am sorry I know so much : my hope is that their beginning, their breeding, their feeding, their growth, their greatnesse, their rules and religion, their plots and practises, their murders and massacres ( being such as makes England banish them, Denmarke detests them, Venice will none of them, Italy is weary, and France is sicke of them, and Spaine it selfe is justly jealous of them. ) My hope, I say is, that a perfect discovery of all these will be attempted by some that may make perfect that small beginning and foundation, which in two little bookes is already laid in that kind (k) in the meane time for the better un-casing of this Foxe, and unmasking this Hypocrite, let me come to that which is neerer to my Element, and consider a little of their Doctrines, which is the third meanes by which they have deserved so well of the Papall state : Concerning which, I will say nothing but what I know, and what I dare referre, and doe submit to your just and judicious censures, I say therefore that whereas the Romish Church is that Scarlet Whore, (l) and her Idolatries and Superstitions the spirituall abominations with which shee makes drunk the Inhabitants of the Earth, and that in this latter Age her cup of abominations was almost drunke up, and emptied even to the Dregs : In this exigent and extremity these Locusts flye out of the bottomlesse pit, to repaire the ruines of the Romish state, and to fill her golden cup with a new supply of spirituall fornications : to which end they have first revived

(k) *Aphorismi Doct. Iesuitic. De abstrusioribus studiis Iesuitarum.*

(l) *Revel. 17. 1, 2, &c.*

*Revel. 9. 2*

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revived many Divellish Doctrines, halfe dead and damned in the former Ages, and what in former times were scarce muttered in corners by the worst of their Predecessors, hath beene of late by them preached on the house tops: And secondly, not so content, the better to fill her cup with the very quintessence of most refined abominations: they have hatched many horrible doctrines and hellish opinions never heard of in the elder Ages, which are such excellent and inquisite infections to a mans Soule, that the purple whore hath willingly throwne away (m) a great part of her older drugs, to make roome for the new, and more precious poysons confected by the Jesuites.

Of the first sort, and so of the second, I dare be bold to give you a taste, though they be mortall poysons, because I know you are armed with Antidotes, and precious preservatives against them.

*Of the first sort are these.*

1. That an Image of God or Christ is to bee worshipped with *Latria*, that is, with the same worship as God himselfe. (n)

2. That God hath divided his Kingdome with the Virgin Mary, keeping Justice to himselfe, but committing mercy to her.

3. That a man may appeale from Gods Justice to the Mercy of the Virgin Mary. (o)

4. That the Pope is superior to the Emperor, not onely in spirituall but even in temporall things, and ought to have place and precedence afore him. (p)

These and many others, which scarce durst peepe out in former times, are now by the Jesuites made publike and plausible doctrines, and being almost buried and forgotten, are by them againe revived.

*Of the second sort.*

1. That God hath made the Virgin Mary partaker

(m) Popery is much altered since the Jesuites both in their service, as may be seene in their Missals and breviaries, and in their Ceremonies, as appears in their Pontificale, and ceremoniale, comparing the old and new together.

(n) So teach Gretser and Gregory de Valent. and say it is the common and received opinion.

(o) These two, Biel and Bernardine de Bust. doe teach and Possevine the Jesuite, highly commends those very bookes.

(p) So teacheth Liber sacramentorum Ceremoniarum, Romane Ecclesie, which is highly commended by Bellarmine, as Possevinus also confesseth.



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(q) So teacheth *Hormius* of his divine power and Majesty (q) as far as he may.  
*Wrsellinus a Iesuite.*

(r) So teacheth *Chrysostomus* a Visit. a Cistercian, and is allowed by *Possevine.* 2 That a man shall oftentimes be sooner heard at Gods hand in the mediation of the Virg n Mary, then of Jesus Christ. (r)

3 That a man may equivocate before a Magistrate (s)

4 That Heresie makes a man incapable of a Kingdome, and makes him an Usurper, that is otherwise a lawfull King. (r)

5 That the Pope hath power not onely to pronounce what is Heresie, but after that to deprive him of his Kingdome, and to dispose of it as hee thinkes best. (u)

(u) So teacheth *Rossius* and others allowed by the Iesuites.

With many other not convenient here to be particularized, which the former times never heard of, at least in such manner as now they be holden. But seeing they bee all of two sorts, either touching the Crowne of Christ himselfe, or the Crowns of Kings his Deputies on Earth: May your Honours be pleased to take notice of one Example of both sorts, concerning such Kings as make not themselves slaves & harlots to the purple whore: thus teacheth a Jesuite too well knowne in England.

(x) See the booke called *Andrea Philopatris responsio ad Edictum Elizabethae An. 91. sect. 2. art. 157. p. 109. edition. Aug. 1592.* This man is *Arthur Creswell* the Iesuite.

(x) It is the judgement of all Catholike Divines and Lawyers, and it is certaine, and deside: that what Christian Prince soever, doth apparantly fall from the Catholike Religion, and would also draw others with him, doth Ipso facto forthwith fall from all right, title, place and power of their Kingdomes or Dominions, by force both of Gods and mans Law, and this before any sentence be pronounced against him by the Pope: and that all his Subjects are free from the Oaths they have made to him. And they may. Nay, they ought if they be able, to put him downe and cast him out from all government, as an Heretike, an Apostate, and an enemy of God and the Commonwealth, &c. And this Doctrine is certaine, undoubted, and refined, &c.

Alas! that we should live to heare such Doctrine taught,

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taught, especially by an English-man! But whereas he styles himselfe a Divine and a Priest of Rome, wee thence conclude that hee carried no such learning with him out of England, but found it at Rome.

Concerning Christ, that which I have afore set downe is vile and wicked, and such as the elder world and misty times of Popery would have abhorred. But there is some impieties of late broached by Jesuites, and approved by all, so horrible and hainous, as I want words to expresse. But this I can say, it is such the World yet never heard of, such as the Ages past feared not, and the future will not beleieve: Nay such as we in these dayes would not beleieve of our very enemies, if the evidence of the fact made it not past all denyall and excuse; for would a man imagine that those who profess themselves the servants of Jesus Christ above other men, should conceive of him, speake to him, and play with him, as with a sucking child in his Mothers armes? Nay that is nothing, they make him an underling to a woman, and not his person onely, but his blood and merits; and compare together his blood and her milke, and upon comparison finde them so equall, that they mixe them together, and in the mixture finde the milke so excellent, that they preferre it afore the blood, as a thing more pretious, and with which, they may not be so bold as with the blood of Christ, and feare not to affirme that the corruptions of our Nature, and sinnes of our soule are healed and helped as well by her Milke as Christs blood. A blasphemy whereat the Angels will shrink, and the very Divels tremble, and yet no doubt we shall finde Jesuites will defend it.

Having observed this blasphemy twenty yeares agoe, I held my tongue, expecting it would be discovered and reproved by some that could doe it with more Authority; but failing of my hope, I long conceal'd my labours till now, that the necessities of these times doe force it from mee:

(y) *Clarus Bonarscius a Jesuit, writes it: Possessive the Jesuite in the name of all other approves it.*



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I therefore doe here discover it, and am bold to send it abroad under the protection of your honours, that so all the world may know your great Assembly to be no Approvers, but Censors and Condemners of so horrible and hideous Atheisme.

I am therefore a Suter to you, right honourable, in my owne and the name of all the Kingdome, to defend us against Popery, and Popish Innovations: For it is the wicked Popery that makes our men Papists, and ill subjects to God and the King; The men would be good enough, if the grounds of their Religion were not wicked. Therefore wee beseech you have a care, that both the wickednesse of Popish Religion may be rooted out, and the persons punished, *as in his sacred Majesties stile, so be the Defender and Propagator of the true Christian Faith.*

Noble Senators, vouchsafe to heare us in this just and necessary request, being no lesse then your Religion craveth at your hands: *England* is slandered by the Papists, that we seeke their blood, and exasperate the State against them: but they doe us wrong, it is the extirpating of Popery, not the blood of Papists, that we seeke and sue for: wee pittie their persons, and wish them rather all banished, then any executed, but we hate their heresies, and wish them censured, condemned, and extinguished, as they deserve: This is the way fully to discover *Antichrist*, and to hasten his confusion; for almost all Churches of Christendome have pronounced him *Antichrist*, and his Religion Heresies: this is the sure way to be free from Treasons, Conspiracies, Invasions, Murders, and Massacres, from which (as you see) *Denmarke* by this meanes hath bin defended, and many Countries well freed, as soone as they get free of Jesuites: and by the contrary wee see the miserable Accidents in *France*, to the amazement of the Christian world, for when all the truth is knowne, and the whole account cast up, the charge of those foule Facts, the Murders of

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of two Kings, and many more unnaturall Disasters, will lye upon the ungodly positions of Popery: As *David said of Absor* when he mourned for him, so may we much more of their last King, *Know you not that a great man is fallen in Christendome?* Surely one of the greatest many wayes that Christendome hath yeilded: It is full time to look about you, when your neighbors house is on fire, & the rather when Iesuits teach this doctrine to be defined, and to be desired, that subjects not onely may, but ought to take away such Kings as he was, and ours (much more) is, and long may he so be: Nay long shall hee be so, if you take this and other courtes for extirpating Popery: When you effectually do this, then Rome trembles, Popery shrinkes, Antichrist frets, and the Jesuits his darlings begin to looke pale, and hang downe their heads, for their confusion is at hand; for though they have continued but just 90. yeares, (not the halfe of many other Orders) yet they must know that *blood-thirsty and deceitfull men shall not live out halfe their dayes.*

And if they bee not guilty of these two faults, *Blood* How bloody the Iesuits be  
and *Deceit*, we will free them from all faults: but if appears in that this is their  
they be, and that above all men, then take heed you *maxime imprinted. Nisi*  
Jesuites, that this your 90. yeare, be not a dismall and *Religio Lutherana, ferro*  
fatall yeare unto you: and if this prophecy like you & *igne tollatur, Ecclesia*  
not, take one of your owne. In the yeare 83. a Jesuite *Rom. pacem & tranquillitatem*  
preached at *Auspurg*, and his text being, *we are made* *tatem habere non poterit.*  
*a spectacle to God, Angels and the world:* in his Ser- See the booke called *E-*  
mon he compared the Jesuites order to the Image, *pistolarum Iesuiticar. Li-*  
which *Nabuchadnezzar* saw in his dreame. Our Fa- *bellus agab. Bariaco 99.*  
ther *Ignatius* (saith he) is the golden head, together in *Epist. art. 11. pag. 66.*  
with those that lived with him: but when the first *A great Image, whose glo-*  
10. Fathers were dead, others followed, nothing so ry was excellent, & forme  
good as the first, and these were the breasts and armes *terrible, whose head was of*  
of silver. Then our society being enlarged from 60. to fine gold, his breast and  
many hundreds, it grew in greatnesse, but decayed in armes of silver, his  
goodnesse, and then most of them were idle bellies; belly and thighs of brasse,  
and such whole God was their belly, and these are his leggs of iron, his feete



part of iron, and part of the bellies and thighes of brasse: and then still growing in number, and falling into more voluptuousnesse and carnality, they were so drowned in pleasures, that their hearts were hardened against all good counsell & admonitions, these were the legs of iron: And lastly, many of us are such as though they live in our golden society, yet they are altogether earthly minded men: and these be the feet of Clay: Hereupon (saith he) It is out of all doubt, that as our society suddenly began, so shall it suddenly come to nought, seeing it daily falls from ill to worse: O my brethren (saith he) such a spectacle are wee made! Now therefore lett this Image of ours be broken in pieces (as that other was) we must goe to our Father *Ignatius*, that good Alchymist, and learne of him how wee may bee transformed from Clay and Iron into Gold againe: Let us therefore goe into the Furnace and purge our selves. Thus far the Jesuites Sermon. But if their lives be lookt at for the 50. yeares since he spake, we shall find that either they could not yet speake with *Ignatius*, or if they did, he was no true Alchymist, but a quacksalver, and could not direct them, or if he did, the Furnace is too hot, for all the world can witnesse they are not purged from their Ambitions, Covetousnesse, Treacheries, Bloud, Cruelty, Deceitfulnesse, and all Carnalties, but have grown on riper in all rottennesse, & more fit to be driven and dashed in pieces: but if the Jesuits will follow their Allegory still, and aske us how they can be broken; for that Image was broken with a stone cut out without hands? I answer, seeing they have found the Image, I can find the stone. Christ is the great and chiefe corner stone, who can, and will grind to powder all that exalt themselves against him: And was cut out without hands, even made man without the helpe of man.

But by and under him, his holy Religion settled in this Iland: in England, under a woman, in Scotland, under a child, is a stone cut out without hands; for it

was

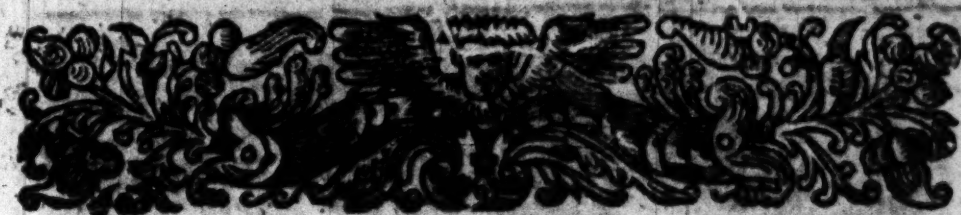
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was the Lords doing, and was marvellous in the eyes of all the world: Moreover, his Majesties Father of happy Memory comming to us, and settling with us, and uniting of us with our ancient Brethren and Neighbors of Scotland, who but GOD could have done it in that peaceable and blessed manner as it was? Sure it was a stone cut out without hands of man: It was the Lords owne worke: all the world, excepting the man of sinne, the Jesuites and their wicked Adherents rejoyced to see it. Wee doubt not therefore, but that this stone cut out by God, even this true Faith professed and settled in this Island, and our gracious King whom God hath set over us to be the zealous Defender of that Faith, shall by your care cast downe the great and terrible Jesuiticall Image, smiting him upon the feete of Iron and Clay, and breaking them to pieces, till their Iron & Clay, Brasse and silver, and gold, be broken altogether, and become like chaffe of the Summer flowers, and the wind shall carry them away till there bee no place found for them. And then the stone that smote the Image, even this holy Religion now professed and maintained in England, shall become a great Mountaine; that is, shall be enlarged, and fill the whole Earth, which, as wee are assured, will be true of our Religion (which is the glory of our Land, and that which unites us to Christ the true corner stone) so we doubt not, it shall be also true of our Sovereigne and his seed, that they, after they have broken the Jesuiticall Image, shall against Gog and Magog, and Antichrist, and all his Adherents, become a great and strong Mountain, and fill the whole Earth with the glory of their renowned deeds. And let Earth and Heaven say Amen, with all his Majesties honourable, religious, and loyall subjects, and all good Christians: and with

*Your humble devoted Servant,  
in Iesus Christ,  
W. Crashaw.*







**THE  
POINTS OF NEW  
Divinity contained in this  
Gospel.**

1.  
That the Milke of *Mary* may come into  
comparison with the bloud of *Christ*.

2.  
That the Christian mans Faith may  
lawfully take hold of both, as well as one.

3.  
That the best compound for a sicke soule, is to  
mixe together her milke and *Christs* bloud.

4.  
That the sins and spirituall Diseases of the soule  
are cured, as well by her milke as his bloud.

5.  
That *Christ* is still a little child in his Mothers  
armes, and so may be prayed unto.

6.  
That her milke, and the merit and vertue of it, is  
more precious and excellent then *Christs* bloud.





## IN THE APPENDIX,

**T**hat no man, but a woman did helpe God in the worke of our Redemption.

2. That God made *Mary* partaker and fellow with him of his divine Majesty and power.

3. That God hath divided his Kingdome with *Mary*, keeping Justice to himselfe, and yeelding mercy to her.

4. That a man may appeale from God to her.

5. That a man shall oftentimes be sooner heard at Gods hands, in the Mediation of *Mary*, then of Iesus Christ.

**The**



# THE OCCASION OF THIS JESUITICALL *Blasphemie.*

**I**USTUS LIPSIUS, a man of Learning enough, but too much levity, having run over all Religions, and at last set up his rest in Popery, fell in his declining and doting dayes to open Idolatry: And as he never troubled himselfe much with Christ in his life (whose very name a man shall seldome find in his bookes) so at his end, wanting matter, it seemes to magnifie Christ, he writes two bookes in praise and honour of two Idols: namely two old rotten, or two new forged Pictures of a woman with a child in her armes. Which must needs be taken for Pictures of our Lady: Wherein the prophane wretch blusheth not to write, that at these two Images, there are more and greater Miracles wrought, then the Scriptures speake of to bee done by Christ himselfe. A learned Low-country Divine wondring that such Owles durst flye abroad

B 2



abroad at Noon-light; and such trumpery be set to sale in these dayes of knowledge, wrote a short re-proofe of the impieties uttered in the first of these bookes, which is :

*De Virgine Hallensi.*

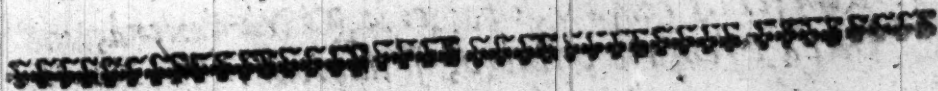
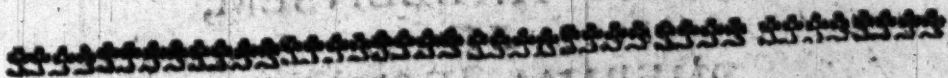
Wherein because the *Iesuites* were also touched, as being the Fathers of such fooleries, and the makers of those bolts, which such fooles as *Lipsius* doe shoot : Thereupon a *Iesuit* of *Antwerp*, calling himselfe *Clarus Bonarstius* (but his true name being *Carolus Scribanus*) taking upon him in a Jesuiticall pride, the generall quarrell of the whole order of *Iesuites*, undertakes to defend their innocency, and their honour (forsooth) against all the world : and to that end writes a booke, and calls it, *The great Theater of the Iesuits honour.*

*Amphitheatrum Honoris.*

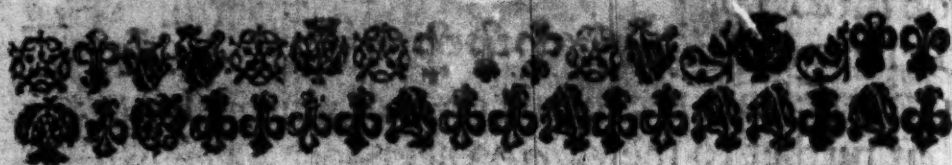
*In quo Calvinistarum in societatem crimin-  
nationes ingulate.*

Wherein after many blasphemies against *Christ*, calumnies and slanders against *Princes*, all kind of lyes against our *Ministers* and *Professors*: he comes at last to defend their friend *Lipsius*, and his legend of our *Lady of Hall* : And after he hath abused him that wrought against it, with all despightfull terms, and rayl'd most artificially, wherein hee exells all other *Jesuits*, *Parsons* excepted, as far as they all, or other *Papists* : Hee makes a transition from rayling

on men to playing with God, and from disgracing  
Princes to dallying with Jesus Christ: and not  
only defends the legend of *Hall*, written by *Lipsius*  
but farther to shew his owne devotion, hee makes a  
Poeme, not to the honour of God, or of Christ the  
Mediator: but to our Lady of *Hall* and the Child  
Jesus. Wherein, whether the verse be better or the  
matter worse is hard to tell: But whether his de-  
votion therein is greater to a Creature, or his Blas-  
phemy against the blood of the Mediator, let  
the Christian Reader judge, by the  
Poeme it selfe, which hereaf-  
ter followeth.







EX  
CLARI BONARSCII  
AMPHITHEATRO  
HONORIS.

Lib. 3. Cap. 8. pag. 356. Editionis, 1606.

AD  
DIVAM HALLENSEM,  
ET  
PUERUM JESUM.

**H**AEREO lac inter meditando, interq; cruorem,  
Inter delicias Vberis, & lateris.

2. Et dico (si forte oculos super Vbera tendo)

Divæ Parens Mamma gaudia posco tuæ.

Sed dico (si deinde oculos in vulnera verto)

O Iesu, lateris gaudia malo tui.

3. Rem scio. Prensabo, si fas erit, Vbera dextrâ,

Laevâ Prensabo vulnera; si dabitur.

4. Lac matris miscere volo cum sanguine nati:

Non possem Antidoto nobiliore frui.

5. Vulnera

5. *Vulnera restituent turpem ulcerarum mendicum :  
Testa cui saniem radere sola potest.  
Vbera reficient Ismaelem sitientem  
Quem Sara non patitur : quam neque nutrit Agar :  
Illa mihi ad pestem procul & procul expungendam :  
Ista mihi ad longas evaditura febres.*
6. *Ira vomit flammam, fumatque libidinis Aetna ?  
Suffocare queo sanguine, lacte queo.  
Livor inexpletâ rubigine sevit in artus ?  
Detergere queo lacte, cruore queo.  
Vanus bonos me perpetuâ prurigne tentat ?  
Exaturare queo sanguine, lacte queo.*
7. *Ergo Parens & Nate, meis advertite votis :  
Lac peto, depereo sanguinem : utrumque volo.*
8. *Parvule maternus mediis qui ludis in ulnis,  
Qui tua jam complexa vbera, jam vacuas :  
Quid me respectas obliqua tuentibus hircis ?  
Roboris in Cælum nil habet Invidia.  
Sæpe quidem dixi, noxis offensus iniquis,  
Tunc meas mammæ, improbe, tunc meas ?  
Nolo tuas, O nolo tuas Puer aureæ mammæ :  
Non sum tam durus, tam gravis oris homo ;  
Sed tantum lateris pluat unica & unica stilla :  
Et saltem à dextra vulnere gutta pluat.  
Si nihil à dextra vis impluere, implue lava,  
Si nihil à lava, de pede sanguis eat.  
Si tibi non placeo, vulnus mihi vulnere danto :  
Mercedem danto vulnere, si placeo.*



9 Sape mihi Babylon paterq; probrinat, & auro,  
Ingeminatque meis auribus, euge, bibe.

Non faciam, vel si Cœlum miscbitur Orco,  
Non faciam, meretrix impia, non faciam.

10. O sitio tamen, O vocem sitis intercludit!

Nate, cruore sitim comprime Lacte Parens.

Dic matri, meus hic frater sitit, optima Mater,

Vis de fonte tuo promere, deque meo?

Dic Nato tuus hic frater, mi melleæ fili

Captivus monstrat vincula, lytron habes.

11. Ergo redemptorem monstra te jure vocari

Nobilior reliquis si tibi sanguis inest.

Tuque Parens monstra matrem te jure vocari,

Vbera si reliquis divitiora geris.

12. O quando lactabor ab ubere; vulnere pascar!

Deliciisq; fruor, Mamma, latusq; tuus!

Parce Deus, magno si te clamore fatigem:

Non potis Imperio, non potis arte regi

Exagitante siti, Patientia perdit habenas,

Clamores si vis tollere, tolle sitim.

Pluris ego clavis: saturasti sanguine clavos.

Lanceaq; erubuit sanguine tincta tuo.

Pluris ego panni, maduerunt undiq; panni

Nati à vulneribus, Matri ab uberibus



TO  
OUR LADY OF  
*Hall, and to the Child JESUS.*

**M**y thoughts are at a stand, of Milke and  
Blood,  
Delights of breſt and ſide, which yeelds  
moſt good.

2 And ſay when on the teares mine eyes I caſt :  
O Lady, of thy Breſt I beg a taſte.  
But if mine eyes upon the wounds doe glide,  
Then *Jeſu*, I had rather ſucke thy ſide.

3 Long have I muſ'd, now know I where to reſt;  
For with my right hand I will graſpe the breſt,  
(If ſo I may preſume) as for the wounds,  
With left ile catch them, thus my zeale abounds.

4 And of the milke, and blood in mixture, make  
The Sovereign'ſt Cordiall ſinfull ſoule can take.

5 Theſe wounds corrupted Ulcers murtheries,  
Which none can cure, unleſſe he cauterize.  
Thoſe breſts the fainting *Iſmael* well would cheriſh,  
Whom *Sara* Teorn'd & *Agar* would not nourish:

A mixture of  
Chriſts blood  
& a Creatures  
milke to make  
vp the confe-  
ction which  
muſt heale our  
ſoules.



The first from me expells all Pestilence :

The second drives all lingring Feavers hence.

How the blood  
and the milke  
are made equal

6 Doth *Ire* belch fire, or *Lust* like *Aterna* smoketh?

Either the blood or milke this fervor choaketh.

Doth *Envies* rust enroule mee round about ?

This milk, or that same blood soone scours it out,  
Or doe vaine glorious rumour stusse me still

Her's blood and milke enough my thirst to fill.

7 Mother and Son give eare to what I crave,  
I beg this milke, that blood, & both would have.

8 Youngling, that in thy Mothers armes art playing  
Sucking her brest sometimes & sometimes staying  
Why dost thou view me with that looke of scorne?

'Tis forcelesse envie, that 'gainst thee is borne.

Oft hast thou said (being angry at my sinne)

Darest thou desire the teates my food lyes in ?

I will not, oh I dare not, golden child,

Here the milke  
is advanced a-  
bove the  
blood.

My mind from feare is not so farre exild :

But one, even one poore drop I doe implore

From thy right hand, or side, I aske no more.

If neither, from thy left hand let one fall :

Nay from thy foot, rather then none at all.

If I displease thee let thy wounds me wound :

But pay my wage if I in grace be found.

9 Oft-times doth *Babylon* in gold me send

Strong wine, and whispers to me, drink my friend.

No, no, though heaven & hell should make confusiō

Ile none false strumpet, hence with thine illusion.

10. But

10 But ah, J thirst: ah droght my breath doth smother  
 Quench me with blood sweet Son, with milke good  
 Say to thy Mother, see my brothers thirst, (Mother  
 Mother your milke will ease him at the first.  
 Say to thy Son, behold thy Brothers bands,  
 Sweet Son, thou hast his ransome in thy hands.

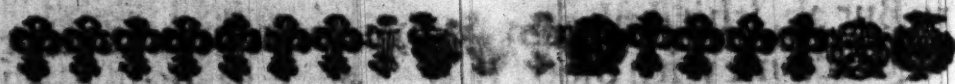
11 Shew thy redeeming power to soules opprest:  
 Thou sonne, if that thy blood excell the rest.  
 And shew thy selfe justly so stilde indeed,  
 Thou Mother, if thy brests the rest exceed.

12 Ah when shall J with these be satisf'd?  
 When shall J swimme in joyes of brest and side?  
 Pardon (O God) mine eager earnestnesse;  
 If J thy Lawes, and Reasons bounds transgresse. :  
 Where thirst o're-swayes, patience is thrust away :  
 Stay but my thirst and then my cryes will stay,  
 I am better then thy nailes: yet did a streame  
 Of thy deere blood wash both the lance & them.  
 More worthy J then clouts: yet them a flood  
 Moistned of Mothers Milke, and of Sons blood.



Some of the text at the bottom of the page is mirrored or bleed-through from the reverse side. It includes the letters 'C' and 'A' in large, bold fonts, and some illegible words.





## The Approbation of this AUTHOR.



*Larus Bonarscius*, otherwise called *Carolus Scribanus* is a Jesuit now living at *Antwerp*, and of much account amongst them; he wrote this booke, and spewed this blasphemy out of his uncleane heart some foure or five yeeres agoe. And whereas both the *Author* and his Booke deserved the fire and halter, it was so farre from being misliked in the *Romish Synagogue*, or any way censured, that since then the booke hath bene Reprinted, and the *Author* and his Booke stand enrolled.

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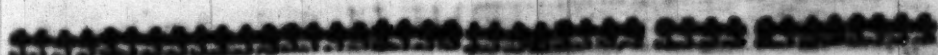
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Besides, let all men know the Booke stands yet uncensured, and the man lives still unpunished; nay, unreproved, or rather commended and rewarded for it: therefore this cannot be called an obscure or private fact, but may properly be hold the fact of the *Romish Church or State*.



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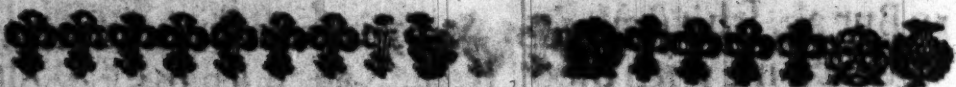
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C A  
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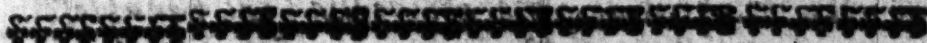
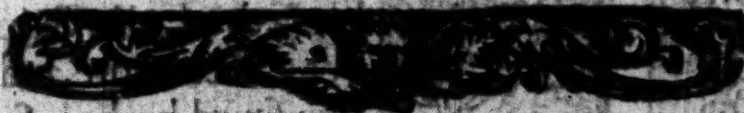
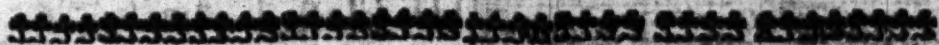
*Clari Bonarscii Amphitheatrum Honoris Iesuitici, in quo Calvinistarum in societatem Iesu criminationes jugulatae. Prostant Palaeopoli 1605. & postea 1606. Hae Possevinus Iesuita in Apparatu sacro Tom. 1. lit. C. pag. 357. editionis ultimae.*

Palaeopoli hoc  
est Antuerpia.

And it is to be noted, that these Volumes of *Possevine* containe onely an inrolment and approbation of no writers at all, save such as are approved *Romish Catholicks*, and are set out with great and publike allowance.

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C 3

A



A  
DISCOURSE OF  
The Ladies of *Hall and Sichem*,  
in way of Preface; shewing particularly  
the occasion of this Gospel.



HE blessed Mother of  
our Lord, as the Church  
in all ages hath done,  
so doth ours, willingly  
honour, as the most  
blessed of all Saints,  
yet as a creature, and as  
one saved by her Son,  
that Saviour in whom  
her spirit rejoiced: we

(a) Luke, 2.

(b) Luke:

(c) August.

know and acknowledge that not she but the Holy  
Ghost hath said that all generations shall call her blef-  
sed: yet we must confesse, wee are of that Fathers

*Lib. de Virginis Religion, who said, her spirituall bearing of Christ  
Feltior partu  
spiritalis quā  
carnalis beator* was happier then her carnall, and her selfe more blessed  
by conceiving Christ in her heart then in her wombe, &  
*enim Maria fu-  
it concipiendo  
Christum fide* by beleeving in him then by bearing him: for her bea-  
ring him in her body would not have saved her soule, if  
*quam carne ma-  
terna enim pro-  
pirquitas nihil  
ei profuisset ni-* she had not more happily borne him in her heart. And  
in another place, she was happy and blessed, not because  
in her the word was made flesh, but because shee heard  
the word of God and kept it.

This

This her blessednesse, far be it from us to impeach and who would not yeeld her all blessednesse and honour that a Creature may have, of whom G O D vouchsafed to take the flesh of man, and if any of our Religion hath given any words of her, that may give the least blemish to her blessed state, it was not done in any the least contempt of her, but in the zeale, they bare to the honor of their Saviour, whom they held dishonoured by the unequall comparing of her with him; for what will not a Christian mans zeale cause him to doe, when he seeth his God dishonoured, who would have thought that *Moses* would have cast so carelessly out of his hands, so precious a jewell as were the two Tables written with the finger of God? and yet when he heard the name of *Lord* blasphemed, he forgot himselfe and them, and, as though he remembered none but God, hee threw them away and brake them in pieces.

If *Moses* his zeale makes his hastinesse excusable, then no reason to contemne them whose zeale gave passage to their passions, & caused them for the honour of the Creator to forget the priviledge of a Creature, and I dare say, there was never learned man of our profession that presumed to touch the very skirt of the garment of her glory, unlesse they saw her set in comparison with God or *Iesus Christ*, which seeing the Romish Church dare offer to doe, thereby eclipsing the glory of Gods mercy, & the worthinesse of *Christs satisfaction*, wee hold it our duties to bee zealous for the glory of our God, and to preserve as far as in us lyeth the prerogatives of our Saviour.

*si felicitas et i-  
rum corde quam  
carne gestasset.  
(d) Idem  
Iude felix quia  
verbum Dei cu-  
stodivit non  
quia in illa ver-  
bum caro fact-  
um est.*

Papists them-  
selves cannot  
deny but our  
men do (out of  
this case) speake  
and write most  
reverently of  
the blessed Vir-  
gin, as namely,  
Luther, Oeco-  
lampadius. Bi-  
rius, Spangen-  
bergius, urb.  
Rhogus, Bucer  
Bullinger.

All this is con-  
fessed by Coc-  
cius the great  
Papist in his  
Thesaur. Ca-  
tholico.  
To, 1. Li. 3. ar.  
5. p. 300.

If



Bonaventure  
him selfe said  
that wee must  
take heed  
not to farre ad-  
vance the glory  
of the Mother,  
that wee dimi-  
nish not the glo-  
ry of the Son.

Reinoldus de P  
dolatrias  
Catalogus testi-  
um veritatis.  
Perkins of the  
Idolatrie of the  
last times.

If it be said, that they match her not with God or Christ: I answer they doe, and that in such a measure, as we dare pronounce her, or any Angell accused, that should either arrogate, or accept of that which the *Romish Religion* ascribes unto her. Too good evidence hereof hath bin seen in all ages for these 200. yeares last past, wherein they have fallen from honouring her as a *Saint*, to magnifie her as a *Mediator*, to pray to her as to a *God*, to trust in her as in a *Saviour*. Many particulars have bin specified by many of our *writers*, which by the *adversaries* could never be denied, they are so evident, and yet were they neither *recanted* nor *removed*, but contrari-wise they have proceeded from evill to worse, till their blasphemy have even pierced the *heavens*, and touched the Crowne of the *Almighty*, and confronted the wounds, merits and bloud of our *Saviour*. Particular instances hereof are many, which may be collected out of the Authors of late yeares, part whereof shall (if God permit) be particularized in this Treatise.

But above all, there is one, which as it is the latest, so is it the fowlest, and wherein Popish blasphemie is at that height, as now it gives hope to all Christian men, that their *Prayers* are heard, her end is at hand, and that her iniquity is come up before God, and there remaines nothing but the revenging hand of God to be stretched out upon her. We have it not from the report of Marchants, from the Letters of the Posts, nor from the intelligence of Embassadors, for then our *adversaries* might suspect it: Nor from the re-  
port

port or writings of our owne men, for then let the world not beleve us, but wee have it from the Fountaine it selfe even from the Record wherein it is written with the Authors hand: and surely if the evidence were not beyond exception, our selves would not beleve it of them, though they be our enemies. Thus standeth the case.

Amongst the late devices that Romish policy hath forged to uphold their Hierarchy, a principall is, their Art of Miracles, which they pretend to have so ordinary, that in many Churches they have more Miracles then Sermons: but alas! daily experience sheweth that they be lying wonders, and no true Miracles. Now because such tricks are most effectuall to delude the common people, and that they find themselves and their cause to have lost much of late, in many parts of Christendome, therefore to recover themselves, and to gaine credit to their forlorne cause, they have most busily applyed this point of late, and have by the craft of Machiavilian Jesuits (as Watson their brother Priest often styles them) so farre prevailed, that there scarce passeth a month wherein some new Image of our Lady is not found, or some strange Miracle and wonders heard of.

In 80 yeares the Pope lost all England, Scotland, Ireland, Denmark, Sweden, and a great part of Germany, France, Switzerland, Poland and Hungrie,

In their quodlibets often.

Two yeares agoe, they caused a story to be written and published, wherein they blush not to make their people beleve, that more miracles, and greater then Christ did, have beene, and are daily done at Hall (a towne on the borders of Brabant and Henault) by the Virgin Mary, at a Picture of hers in a Chappell there: and this is set out by no triviall or vulgar fellow, but by that famous Apostata Lipsius, that the Tale may carry the more credit, and the miracles are not of or-

See the book called, Iusti Iipii diva, Virgo Hallensis.



their daughter

Omnia que fe-  
cit Christus fe-  
cit Franciscus  
plura quam fe-  
cit Christus fe-  
cit Franciscus  
lib. conformi-  
tatum beati  
Francisci.

Stranger Do-  
ctrine of Po-  
pery.

ob.

By Popish  
doctrine Christ  
doth more to  
establish the  
worshipping  
of Saints then  
his owne,

dinary but of the highest nature; for healing of fren-  
sies, Fevers, Convulsions, is nothing, nay, sight is gi-  
ven to the blind, and whereas Christ raised but three  
from the dead (that wee know of) our *Lady of Hall*  
(saith *Lipsius*) gave life to 7. at least that were dead:  
Loe here how far short Christ himselfe is of his  
Mother, and now we marvaile no more if they have  
written that *St. Francis did all that Christ did, and*  
*more then Christ did, seeing the Picture of his Mother*  
*can doe more then he did.*

I say the Picture of his Mother, because *Georgius*  
*Fabricius*, the Popes Censor of bookes, in his allowance  
of this Legend of *Lipsius*, saith, that God giveth and  
communicateth divine power to worke miracles, not  
onely to the *Virgin Mary* and the Saints, but even to  
their Images or Pictures: behold, good Reader, a wor-  
thy piece of new refined Popery, Gods divine power is  
communicated to the very pictures of creatures: And if  
any man object that miracles are not in these dayes  
to be expected, *Lipsius* hath a learned and Catholike  
Answer, that now indeed in respect of Christ, or to  
avert his Doctrine, or to maintaine his honour, they  
need not, but the case is otherwise, saith he, vvith the  
Saints, for many doe refuse to worship them, and  
grudge at the Honour that in the *Romish Church* is  
given them, and therefore to defend them in this  
point, and to establish that worship which they doe  
unto them, God suffereth so many miracles to be done  
even by their Images: which answer being well conside-  
red of, what a kind of Doctrine it containeth, I leave to  
the learned and judicious Reader.

I onely say, that if this be true, then how sorteth  
in

it with the very body and current of his story, by which no man can deny, but it is apparent that moit of the miracles which he specifieth, were done almost 200 yeares agoe, namely, betwixt the yeares 1400. and 1500. long before *Luther* began to preach & (as they say) afore our Religion was in the world, and consequently before the worshipping of Saints was withstood, therefore it followeth, that miracles were ordained at Saints Images, even then when worshipping of Saints was not denyed: *Lipsius* might have done well to have reconciled so evident a contradiction.

But what assurance have we for the truth of these Miracles: or how know we if this is an approved Picture of our Lady? *Lipsius* answereth, that there was one *Sophia* daughter to the Landgrave of Hessen, by his Lady Saint *Elizabeth* (a Saint of Pope Gregory the 9. making within foure yeeres after her death.)

This *Sophia* (saith he) as it is thought, had certaine Images of our Lady, given her by her Mother *Eliz.* (was it then but thought so, & must we now beleeve it?) one of these she gave to the Nuns of the Nunry at *Vilvord*, and that was called our Lady of comfort: 2. more she gave to *Madam Machtild*, or *Maud*, her husbands sister, who bestowed the thus, one she gave to *Gravesand*, another to *Harlem*, two townes in Holland, the 3<sup>d</sup> (which it seemes stole all the vertue from both the other) to *Hall* a towne in Henault, and this is that we now speake of: and to ad more credit to the story, he tels us, that this Lady *Maud* was Mother to that Lady *Maud*, who bare at one birth 364. Children, which were all borne alive, & baptized by a Bishop: So saith *Lipsius*, this is that Image, which no v

An old story but greatly suspected by *R. Rasmus* and other learned men, to bee fabulous.



wee worship at *Hall*, and thus strong a Foundation hath the Story: and now may not all *Calvinists* be ashamed to doubt of this Story or to suspect these grounds?

Now therefore surely we must needs believe (else we are unbelieving *Hereticks*) that one was before this *Image* dispossessed of a *Divell* without any other meanes, for so he saith, & that ten at least were delivered from present death, by but calling or thinking upon our *Lady at Hall*, and that 7 were raised from death to life, being but laid before the *Images* and all these within the space of 20. yeeres, & in one Coun-

An excellent & try new foundway for Faulkners to find their lost Hawkes never before heard of Prove this Lipsius, and thou wilt have many Faulkners turn Papists.

(So ordinary a matter it is in Popery to raise the dead.) Nay, we must believe, or else we are Infidels, that when a *Faulkner* should have bin hanged for losing his *Lords Faulkon*, and had the rope about his neck, and did but call to mind the *Lady of Hall*, forthwith the *Hauke* came flying home againe, and lighted upon the *Faulconers* shoulder, and so saved his life; for this, is not *Lipsius* ashamed to report. Which if it be true, then we shall lesse wonder hereafter at that in the *Legend*, where it is reported how a *Parrat* having got abroad out of her *Cage*, & sporting her selfe in the ayre, was by and by espyed by a *Hauke*, who being ready to seize upon her, instantly the *Parrat* seeing her self in danger to be surprized, cryed out *S. Thomas a Becket save me*, and presently the *Hauke* fell down dead, and the *Parrat* was delivered.

See the old English legend in folio, of the life of S. Thomas of Canterbury.

See the Booke called, liber conformationum S. Francisci, of any impression

As also those miracles of *S. Francis* so far beyond *Christ* or his *Apostles*, that he tamed wild Beasts, that he preached unto a *Wolfe*, & converted him from his cruelty, and calling him by the name of his Brother *wolfe*

Wolfe, made the towne of Engubium and him friends,  
who of long time had bin at contention, and for the  
assurance of the peace, hee made his Brother Wolfe to  
give him his Faith in the Market-place, before the  
Magistrates, and afterward the Wolfe went up and  
downe the City, and tooke his meat from doore to  
dore. Loe here you Hereticks, here is a miracle worth  
something, and if they will not beleve me, looke in  
the holy Book of Conformities, and there you shall  
find all this, and much more: as namely, how the  
birds would come flying, and the beasts flocking a-  
bout him to heare him preach, and how the Nightin-  
gales and other Birds would come and helpe him to  
say Masse, and sing his Office, and would answer him  
Verse for Verse. Come out ye Hereticks, Calvinists,  
and Lutherans, St. Francis and his followers challeng  
you all to bring out one Miraele like these, to ap-  
prove your Religion: surely they may, & for ought  
I see, Christ and his Apostles also, for they never  
wrought such a Miraele to confirme the Gospell. Is  
it not then apparent that St. Francis hath done more  
then Christ did?

See the confor-  
mity of the old  
impression and  
his life in  
Engl sh.

Sedulius a Po-  
pish writer  
hath this 1st  
yere defended  
all these

Oh my deare Country-men, you that name your  
selves the Catholikes of England, if you would but  
open your eyes & consider of this, I durst make your  
selves Judges, what Divinity this is: if you suspect  
me, beleve me not, looke into the Bookes them-  
selves, and beleve your owne eyes: If you say unto  
me that some such impieties & follies might creep  
into the old Bookes 100. or 200. yeares agoe when  
the times were not so wary nor suspicious; but the  
Church hath since reformed such abuses, I answere,



I alledge most of this out of the Booke of conformities, lately corrected and printed in *Italy* within these 20. yeares : but if yon looke into the old one, printed 1. 0. yeares agoe (wherewith your Fore-Fathers were abused) you shall there find such matter, as for reverence of the Reader, I shame, and for the honour of God I feare to write.

And as for these miracles at our Ladies Picture at Hall, they were never offered to the worlds view nor ever came to light till within these 3. yeares, that *Lipsius*, a man who durst doe any thing but honour *Christ*, presumed to publish them, and with foule impiety to write that in these dayes *Christ* and his Doctrine, service and Religion needs no miracles, but the Saints and their service and worship doe stand in need thereof: and as in the infancy of the Church, *Christ* had his, so in the perfect state of it, Saints and their Images must have their miracles: but observe withall that (if they say true) more strange and as I may so say, more miraculous Miracles are done by the honour of Saints, and approving the worshipping of them and their Images, then were for the establishing of the Gospel, the abrogating of the Ceremoniall law, and for proving *Christ* to be the Sonne of God.

See the conformity of the old impression, or his life in English.

*Lipsius* dyed a relapsed Papist at Lov. in, Anno. 1604

If *Lipsius* were living I would not spare to tell him that this his Doctrine smells strongly of that whereof he hath bin (it seemes not without cause) suspected, which because he is dead, I will forbear to name.

But some of our English Papists, which are not learned, may doubt whether there be such a Booke or no, or if it be not devised by us, and fathered on them, for so do their Priests often suggest unto them

of

of such Bookes (as they feare the people will mislike) but if any of their misleaders doe so misinforme them, let them know the Booke hath beene twice printed at *Antwerpe*, and once at *Paris*, with allowance of authority in both places, not onely of the Censors of Bookes, and the Arch-bishop of the place, but the matter and miracles in the Booke are confirmed with the Bulls of 2 Popes, one of Pope *Nicolas*, in the yeare 1451. the other of Pope *Clement* the 8. within these 8. yeares: and if any should be so unreasonable as to thinke that we have forged all this, *Possevine*, the *Iesuite* may give him full satisfaction: who in his *Apparatus sacer* hath published to the world, that *Lipsius* in the yeare and at the place aforesaid, did put out such a worke, and gives him speciall commendation for his labours, in that and in the like for the Catholike cause.

These bulls of 2 Popes are in the end of the booke.

Iustus Lipsius  
vir vere Catho-  
licus inter  
complures eu-  
ratissimos li-  
bros anno  
1604 edidit li-  
brum hac prae-  
notatione Iusti  
Lipsii diva vir-  
go Hallensise  
jusq; beneficia  
& miracula be-  
na fide atque  
ordine descrip-  
ta. Antwerpae  
apud moretum  
Poffe Appasa.  
To. 2. in litera  
I. p. 318. Iusti  
Lipsii diva  
aspricollis.

But hath not *Lipsius* recanted, or the Romish Church reformed this since then? Alas, *Lipsius* was so farre from that, that the yeare after, very neere unto his death, as though he intended nothing but to heape up wrath against the day of wrath, he added drunkenesse to thirst, as the Prophet saith, for heaping sin upon sin, instead of revoking and recanting his former collusion, he published another pamphlet, a more ridiculous Legend, and fraught with more improbabilities and impossibilities then the former. It beares this Title: *Iustus Lipsius his History of our Lady of Sichein, or of our Ladies Picture of the craggy-rocke or sharpe hill, and of her new miracles and benefits: at Antwerpe, 1605.*

At



At this Image saith he, are wrought miracles of all sorts Apoplexis, Epilepsies, gouts & all kind of diseases are healed, lame are restored to limbes, blind to sight, deafe to their hearing, and all these by heaps not sildome or extraordinarily, but yearly monthly, daily, almost 60. are registred by *Lipsius* besides many more omitted, and all to be done in 2. or 3. years, insomuch as if his report be true, God makes Miracles far more ordinary for the honour of Saints and their Images, then he did for confirming the doctrine of Christ and his Apostles: But what credit hath the story of our *Lady of Sichem*: even as good as hath our *Lady of Hall*, else let the Reader judge.

The tale of the  
image of crag-  
gy Hill.

Neere to the little poore (but old) town of *Sichem*, saith *Lipsius*, there is a Mount, barren, rough, and craggy, on one side thereof there is a little Hillock: on it growes an Oake, and in it or fastned to it, is a little Image of our Lady, which hath done great miracles in time past, and was therefore worshipped of the people there: but how is that proved? thus, about 100. yeares agoe, a *Shepherd* found that Image and put it in his bosome, thinking to carry it home to worship it, but as he was in these thoughts, hee was suddainly stricken and astonisht in his senses, and benumbed in his whole body, insomuch as hee could not stirre one foot, but stood still like a dead trunk, not knowing what to thinke of it, nor how to helpe himselfe, his Master wanting both his *Shepherd* & his *sheepe*, sought them, and found him so standing, who told a whole matter: his Mr. taking the Image, went with great devotion and set it up in the Oake againe, and forthwith the *Shepherd* had his limbes  
heaps

restored, and went and worshipped it, and so by their reports, all the Country heard of it, who came by heapes and were healed of all diseases, but agues especially: and so it continued (saith he) till within these 20. yeares, about which time the blessed Image was stolne or lost, no man can tell how. But is it not strange that if it could doe these Miracles, they would let it be lost so carelessly? Well, lost it was: But what tho? people went as fast then as afore, and still as great cures were there done as when the Image was there: and in want of the Image, the people worshipped the Oake, & why might they not saith *Lipsius*, the holy Image had hallowed the tree; so that it might lawfully be worshiped: (behold Popish devotion) yet, saith he, wee worshipped not the Tree, but in it the Image, and in it our Lady, and in her God. *Marke, good Reader, God gets his worship at last, though it be at the fourth hand: they tender it to the Tree, the Tree yeelds it to the Image, the Image conveys it to our Lady, and she presents it to God: so then by Popish doctrine and devotion, God is served and honoured after his creatures, and so at last gets his owne, if they say that the worship is intended to God, and is not ended but in him: I answer, but were it not better that the worship were offered immediately from the heart and hands of the worshipper to God himselfe, and to passe through no hands, but of his Sonne the Mediator? But this is Heresie, let it passe, or else it must passe the fire.*

To returne to the story. Our Lady of Sichern is lost, but what then must the poore Town lose her traffick, and living? Nay rather we will make another, for that



is no hard nor unlawfull thing in that Religion :) and so saith he, 7. yeares after, an honest and devout Alderman of *Sichem* (perceiving well how his and his neighboures gaires came in, and how the poore towne lived) like a good townesman, made another Image, put it in a boxe of wood, and fastened the Boxe to the Oake, that so their Lady might not bee lost so carelessly as afore.

This new Image thus made, did as many miracles as the other, *and why should it not, for was it not as good as the other? nay it may be it was more curiously carved and better wrought.*

Thus it continued certaine yeares till at last the Parish Priest perceiving they began to be well customed, bestowed some cost on their Lady, which got them so much, that they built her a little Chappell of boards, and placed her there. But still their custome growing greater, they shewed themselves thankful to their patronesse, and as she fild their purses they sought her honour, and built her a faire chappell of stone, some 2. yeares agoe, and in that resteth the Image, working miracles every day. *But what became of the Oake?* it was cut away by pieces by devout persons, and carried away, that it was in danger of falling, and a counsell was called in the towne what were to be done with it (*as in so great a matter it is requisite*) and there, after serious consideration, it was gravely concluded, that it should bee cut up by the rootes, and with much solemnity brought into the towne of *Sichem*, where when it came, forthwith happy was he that could get a piece of the holy Wood.

Wood, whereof, ſaith *Lipſius*, and bluſheth not to write it, divers made them little Images, and with much piety doe worſhip them: others that were ſick of grievous Diſeaſes, ſhaved it into their Drinke and drunke, and ſo were healed. *See what an excellent Religion this is*: one Image hath begot many, and the firſt Image being but faſtned to the Tree, ſo ſanctified the whole Oake, that every Image made of the whole Tree, ſhould be as good as it ſelfe, and every crumme of the Wood ſhould worke Miracles as faſt as the Image did.

Loe here the Hiſtory of our Lady of Sicheſem, or of the ſharpe Hill, and this Legend is not *Lipſius* aſhamed to thruſt upon the World, for a true and undoubted ſtory. Such are the times we be fallen into, that to ſet faſt the Crowne upon the Popes head, Truth muſt ſtand aſide, and Lyes muſt paſſe for current without controule: and ſuch a cauſe is Poperie, as cannot continue in credit before the People, but by forging a continuall ſucceſſion of lying Wonders: for now wee are made beleeve, that the Virgin *Mary* hath two Images within few miles together, which have done more Miracles in a few yeeres bypaſt, then God himſelfe did in the old, or Chriſt and his Apoſtles in the new Teſtament: Such Idols of indignation doth the Romiſh Harlot advance againſt the Sovereigne Maieſty of G O D, to provoke him withall; for what is it but an Idoll of indignation, that not a Creature onely, but the very Image of a Creature, ſhould bee made partakers of the divine Power and Maieſty of God?



The time was when *Isaiah* the Prophet durst say of God, *I am the Lord, this is my name, & my glory I will not give unto another, nor my praise to graven Images, Esay 42.28.* but howsoever that might bee tolerable *Doctrine* in those dayes, had hee lived in these, he must have beene taught that a part of the glory and praise of God, may daily be given to graven Images, and yet the glory of God not at all thereby impeached, but rather augmented: Loe what Idols of indignations and abominations lye hid under the Myserie of iniquity.

And yet good Reader, as God saith unto the Prophet, *Turne thee a little, and thou shalt see greater abominations then these.*

It is yet scarce three yeeres agoe, since the tale of our Lady of Hall, was forged by some Jesuite, and published by Lipsius, when withall a faire Picture graven in brasse was prefixed upon the i. p. before the book of our Lady holding her Son in her armes.

And behold, the Jesuit, as though the Mother were a woman, and the Son but an Infant: or as though they had gained enough by Christ already, and would now see what they could get by the Mother, began to call in question his *merits* and *mediation*, and the dignity of his *wounds* and *sufferings*, and at last pronounce that his *wounds* and *her pain*, his *blood* and *her milke*, are either all one, or else that the *milke is better*.

And yet before we enter into the particular, let the Reader observe, that though the Image be both of our Lady (as they call her) and of her Son *Jesus* our Lord, yet notwithstanding the miracles are all ascri-  
bed

bed to her and her Picture, and none to *Jesus Christ*: for the colouring of which impiety, what they can say I see not, unlesse they dare affirme that the Sonne will doe no miracles in the presence of his Mother, to which end, it may well be noted, and generally in all places where the Mother and the Son, the Virgin *Mary*, and our Lord *Jesus* be pictured together in their Churches, she is alwayes set forth as a woman and a Mother, and he as a Child and Infant, either in her armes, or in her hand, that so the common people might have occasion to imagine, that looke what power of over-ruling and commanding the Mother hath over her little Child, the same hath she over her Son *Jesus*, and that seeing the Son is but an Infant in his Mothers armes, therefore they might not wonder why her Picture doth all the miracles, and his none; for its like, *Christ* did no miracles when hee was a Child, into these superstitious, & even blasphemous conceits do they endeavour to drive their people, not caring what they derogate from *Christ*, so they give it to their Saints.

Is it not admirable, that still they will make him an *Infant*, still in his Mother armes, still under her power, and still all miracles must be wrought by her and at her Picture, as though either hee could not, or in his Mothers presence, would not, or, at the least, as though she had many Enemies, and therefore needed Miracles, and *Christ* none?

But alas! who seeth not that the *Atheisme* and profanesse of the World causeth even the name and Religion of *Christ* to be blasphemed, that if miracles might lawfully be expected, we should think them as



needfull as ever since the first planting of the Gospel: it is therefore a strange piece of *Popish doctrine*, that there is more cause that the *Virgin Mary*, and her Picture should have miracles for them, then Christ and his Religion.

But yet this, and all other their suspicious and impious speeches and practises against the Honour of Christ & his Religion, are in my judgment inferior, and may all stoupe to this new impiety of the *Iesuites*, whereby the Mother is compared to the Son, not as being a child or a man, but as the Saviour and Mediator, & the paps of a woman equalled with the wounds of our Lord, and her milke with his blood.

If this were written by *Protestants*, some might say we might report partially, or if it were a matter of old, the age might yeeld suspicion that it were made worse in the carriage: But when it is a matter of yesterday and comes from themselves, partiality it selfe cannot cavill against it.

And the particular is this, *Clarus Bonarscius*, a Jesuite or the Iesuites Patron, published this present yeere to the world, a volume large enough, in defence of the whole order of *Iesuites*, the booke beares this Title.

*Clari Bonarscii Amphitheatrum Honoris.*

In quo

*Calvinistarum in societatem Iesu, criminationes jugulate.*

Editio altera, libro quarto auctior.

*Pateopoli Aduaticorum, apud Alexandrum*

*Verheidon, 1606.*

This

This volume he erected, as a *Theater*, yea an *Amphitheater of Honour*, in defence of the Jesuites; wherein after he had essayed with much sleight of wit, and in a strange stile, to wipe away many foule blots, with which that *atheisticall* brood hath stained the *holy name of Iesus*, and adorned it selfe, for generally that which dishonors God adorne them, and after he had ranged over all the former Churches, and raked up all rotten slanders, and revived all the Calumniationes that were answered, dead and buried, 40. 50. and 60. yeeres agoe, and railed upon the living and dead, *Calvin*, *Beza*, *Pareus*, *Stenius*, *Tossanus*, *Fasius*, and many other holy and learned men, with that bitternesse and virulency as never was before him: yea, moreover after that he had laid high and horrible imputations upon this whole state of *England*, & like a true Jesuits Impe, slandered the whole *Government*, with foule injustice, & monstrous cruelty in many particulars, & had in *Iesuiticall pride*, dared to defile the name and honour of renowned *Queene Elizabeth*, whose memory for ever will be blessed, with words unworthy the mouth of man, if he were not a *Jesuit*, at last from the defence of *Jesuits*, hee falls to defend *Lipsius*, a good friend of theirs, and his two stories of our *Lady of Hall*, and our *Lady of the craggy Rocks*, and not onely labours to make good all his fancies and fables, but further to shew that a *Jesuite* hath one trick of impiety beyond all, and is annointed by the *Divell* with the oyle of mischief above all his fellowes, addeth a number of Verses directed to that Picture, which he calleth our *Lady of Hall*, fraught with so many



many blasphemies against the *blood* and *merits* of the *Mediator*, as Christian eares to this day did ever heare, and doubtlesse no Christian heart can patiently endure: and certainly if the blessed Virgin *Mary*, to whose picture he hath consecrated them, may be his *Iudge*, without doubt both he and his blasphemy will be condemned to hell, and she whose soule rejoyced in God her son and Saviour, her soule, I say, will rejoyce in the just Damnation of him who shall match the milk of her a creature, with the blood of him her Saviour. But shall we heare them? No, will some say, let blasphemy rather be buried in the depth of oblivion, darken not the Sunne, defile not the heavens, poison not the ayre, burden not the earth with it, amaze not the minds, and terrifie not the consciences of weak Christians. And assuredly could I bury it so that it might never live, and quench it so as it might never flame againe, and if my Booke were the onely Copy in the world, I would rather choose to cover this shame of the shamelesse Whore of *Babylon*, then by discovering it to cause good mens eares to ringle, and their hearts to tremble. But seeing the strumpet hath the Whores forehead, and glorieth in her owne shame, and sounded out this blasphemy, as with a trumpet, in the eares of all *Christendome*, by publishing it in a Booke, which he calls *the great Theater of the Jesuits Honour*, even bringing so fearefull a blasphemy upon the stage, and dare divulge it in a second impression, lest the world should want it.

Let us therefore crave leave of our Lord *Jesu*, to discover her shame wherein she glorieth, and that we may

may without impeachment of his honour, repeat so  
 vile blasphemy, that to the world may both per-  
 ceive what a Religion Popery is, and that we for our  
 parts, by our fellowship with such a horrible work of  
 darkness. Ephes. 5. I leave her in her Saviour Jesus  
 saved by Faith in her Saviour Jesus. I leave her with  
 little mention (after Christ was dip-  
 The Title he gives them is this:

*Ad divam Hellenam & Puerum Jesum.*  
 That is, To our Lady of Hall, and the Child Jesus.  
 To our Lady of Hall, and the Child Jesus.

See first the impiety lurking in this Title. She is a  
 Queen or Lady, Jesus a Child or Infant; compare this  
 with holy Scriptures, they indeed speake both of him  
 and her, but of him as God and a Saviour, of her as a  
 Creature, the Mother only of his humanity, although  
 the Mother of him that was God, & exercising pow-  
 er onely over his humanity, and that onely during his  
 infancy and privatenesse, but not after he tooke upon  
 him the Prophetick Office of the Mediator, for then  
 he said, in a certain case, woman, what have I to doe with  
 thee, John 2. 4. And againe, being told, she was without  
 to speak with him, he answered, that he had more Mo-  
 thers, though not in the same, yet in a better sense, for  
 whosoever did the will of his father, the same saith he is  
 my Mother: Mat. 12. ult. Thus the Scripture pro-  
 ceeds to describe him in his Prophetick, and after-  
 ward in his Priestly Office, and leaves him not till at  
 last he be ascended into heaven, and have taken pos-  
 session of his Kingdome, & then the Scripture leaves  
 him in his glory.



Is all this true? And yet must he now after 1600 yeeres be an *Infant* in his Mothers armes? And for her, the holy Scriptures speake no more of her, but as of a creature, a woman, a beleeving Jew, a holy Saint, saved by Faith in her Saviour Iesus Christ, and so leaves her, with little mention (after Christ was baptized, and entred his Prophetical Office) her Body to goe the way of all flesh, and her Soule to enter into that great glory which Christ had purchased for her, and all that spirituall kindred of his, whom with his owne mouth he had pronounced *more blessed for hearing his word and keeping it, then they could have boene by being the Mother of his Flesh.*

And yet now after 1600. yeeres, she must still be a commanding Mother, and must shew her authority over him, and he must receive our prayers by her meanes, and still she must beare him in her armes, or lead him in her hands, and her Picture must worke all the miracles, but his none: and she must be saluted as a Lady, a Queen a Goddesse, and he as a Child: If this be not so, let this title judge: *Ad Deum Hallanssem, & puerum Iesum.* But let us leave the Title, and not stand long at the Gates, but enter this City of confusion.

And now, all good Christians, hearken with griefe of heart to that which I rather wish you might never have heard; but if your eares tingle, your haire stand up, and your hearts tremble at the Blasphemy following, blame the heart that indited it, the hand that writ it, the Religion that allowes it, and not the pen that discovers it.

THVS

THUS THEN BE-  
GINS THE JESVITES  
Gospel.

*Haec ille inter medians interque cruorem,  
Inter delicias Ulberis & Lateris.*

That is :

*My thoughts are at a stand of Milke and Blood:  
Delights of brest and side, which yeelds most good.*



Hearken thou blessed Apostle Paul,  
if thou in Heaven, canst heare the  
blasphemy on earth, thou that didst  
preach and write, that thou desiredst  
to know nothing but Jesus Christ, and  
him crucified: thou that didst teach  
the Churches onely to know and be-  
leeve in Christ for salvation: and almost 20 times in  
thy Epistles hast magnified his blood, without once men-  
tioning the Virgin or her Milke.

Hear and be astonisht at this, that some who pro-



fesse to be thy Disciples, or thy fellowes rather, cannot tell whether to choose that blood of the Mediator, or the milke of a woman. At least hearken thou blessed Spirit of truth, thou that canst and will heare, thou that didst inspire those holy Truths into this holy Apostle, behold Religion risen up in the world that dare compare the blood of that GOD, who was by thee conceived, with the milke of that woman, who was the mother of his humanity, and was saved from hell and damnation by that blood, that dare allow her Professors to make doubt, whether to esteeme the greater delight of their soules, her milke, or his blood: and wee for reprovving this, must be accounted Hereticks: heare from heaven we beseech thee and judge betwixt us.

### The Blasphemy proceedeth.

*Et dicam fortis deus, et Ubera sacra,  
Diva Parens, Mammæ gaudia posco tue!  
Sed dico si deinde oculos ad Vulnere verito.*

*O Jesu Lactis gaudia molo tui  
That is:*

*And say aloud when I the Teates doe see,  
O Goddesse Mother, lend thy Breasts to mee!  
But thus I beg, when on the wounds I thinke,  
O Iesu give me from thy side to drinke.*

What before he delivered more darkly, now he maketh plainer: if any doubt what milk, what blood he

he meant, he answereth our Ladyes *Milke*, and *Iesus Christ his blood*: but what, doth popery make question whether of these two is better? Is this their holy Catholik Romaine faith? If not, let their words be Iudge, I stand musing saith he and cannot tell whether to take milke or blood: *If I looke at her paps, then I long for milke, If to his sides, then I would have blood.*

Marke how indifferent a Papist is, whether he receive the one or the other: is not this evill enough? A man would thinke so, yet hearken what followeth, and wee shall heare worse: but let us do it with feare and reverence of that glorious name, and precious blood which are blasphemed.

*Rem fero, prensabosi, si erit ubera, dextra  
Lava prensabo vulnera, si dabitur.*

In English thus:

*Long have I mur'd, now know I where to rest,  
For with my right hand I will graspe the brest:  
(If so I may presume) as for the wounds,  
With left I'll catch them, thus my zeale abound.*

Hetherto he doubted, now he is resolved, but such a doubt, and such a resolution, Christian eares never heard of: he doubted whether were better, the blood of God, or the *Milke* of a creature: the divell himselfe never doubted hereof) but now what is his resolution, doth it make amends? yes doubtlesse, as the Pope useth to make *Christ* amends, when he hath dishonored him: I was at a stand (saith he)



whether to take, and now I resolve I will have both: both are so good I will refuse neither, her *milke* his *bloud* both so precious, both so powerful, both so veru-  
 tuous, as I will have both. Both are good, and so  
 good as hardly can I finde difference; but if there be  
 any, it is that the *Milke* is more excellent, and there-  
 fore with my right hand, I will make it sure mine,  
 if I may bee so bold as to touch it, or if it be law-  
 full for a sinners soule to taste so glorious, so unva-  
 luable and divine a liquor as is the *Milke* of the  
*Mother*: and as for the child it is well for him  
 if hee may follow his Mother, and have the next  
 place to her: therefore, if he please to give me leave,  
 I will lay hold with my left hand on his wounds.

O glorious God, the eternall sonne of the eternall  
 Father, thou blessed *Iesus Christ* the stay and com-  
 fort of all Christian soules, heare in Heaven thine  
 onely habitation this hainous blasphemy, and judge  
 thy owne cause: And if it fall out that any contagi-  
 on of sinne catch hold on me the writer, or any the  
 readers hereof, by not trembling or not sufficiently  
 detesting such fearefull impiety as this that is past,  
 or that that is to come: vouchsafe in mercy to for-  
 give it, and to wash it away with that most precious  
 bloud of thine, whereto all the creatures in the world  
 are not worthy to be compared.

And though this that's past, be abhominable, yet  
 with reverence to thy holy name and precious bloud,  
 give us leave to discover the height of their iniquity,  
 which still goeth forward in more horrible & feare-  
 full manner: for thus sings the Jesuit.

*Lac Matris miscere volo cum sanguine nati,  
Non possum Antidoto nobilore frui.*

That is:  
*And of her Milke mixt with his blood I'll make,  
The soveraignst Cordiall sinfull soule can take.*

So now Christ Iesus shall have satisfaction (if there were a fault afore) for if he complaine that the Mother of his flesh, a woman and a creature, have the right hand when himselfe and his merits must take the left or none, here they will make him amends, for that he may have no cause to complaine, for want of place or precedence, her milke and his blood will be mingled both together, and so make a soveraigne compound cordiall for his soule. But what? a mixture of milke and blood, of the Blood of God with the Milke of a Creature? and is now the blood of the *Lambe of God* but one of the simples in that cordiall Antidote, that must both restore and preserve the life of mans soule? *Ye heavens be astonied at this*, so may we well say, for so said the Prophet at a matter of farre lesse wonder, hearken O Christendome, and all ye people, nations, and languages to whome the blessed name of *Iesu Christ* hath sounded: that poore *paschal Lambe* of the Iewes that was but a shadow of our Saviour, the Signe and Sacrament, and in some sort the meanes and instrument of the Israelites temporall preservation, might not, nay needed not to have any thing mingled with the blood thereof, but the blood alone being *sprinckled on their dores*, delivered



delivered them from the stroke of the destroying Angell: this was their Passeover, and saith the Apostle, *Christ our Passeover is sacrificed for us*, 1 Cor. 5. 7. Shall this then be true, of their Passeover, a Lambe taken out of the fold and flock, and onely dedicated by Gods institution, and shall not the blood of our Passeover the Lambe of God, God and Man Iesus Christ, whose God-head is substantiall and coequal with the Father, and his humanity personally and indivisibly united to the deity, being sprinkled on our hearts and soules, suffice to preserve them from the infernall stroke of hell and damnation, unlesse it be mingled with the milke of a Creature? Pardon this blasphemy, O blessed Iesus Christ, if it be not a blasphemy against the holy Ghost, and a despighting of the spirit of Grace. Pardon it in many of them as doe not frame unpardonably, for thy mercies sake, Amen. *Am. x. m. e. s. g. d. w.*

But say, I pray thee, tell us in good chaine, If so we may presume to call a Iesuities Proctor to his answer, is there not a more Sovereigne Remedy for a sinfull soule, then a mixture & compound of Asphidies milke, and Christ his blood, then tell us who can make this mixture? who hath the skill sufficient for this mixture? who hath the skill sufficient for this infection, who gives the true dose? who appoints the quantities? *Asphidates*, and *triacles* for the body are not compositions for every conceit, nor matters for every hand to make but rather becomming the skilfullest, & require the overviewing eye of the whole Colledge of Physicians, shall then the heavenly Antidote of the soule be compounded without a heavenly Physician? Say then, Man, if thou dare stand to thy deeds, who was  
the

the Physitian that prescribed, and gave thee this receipt, was it God the Father, the Foundation of holiness, and happiness? himselfe saith no, for thus proclaimed he twise from heaven of Iesus Christ, *This is my welbeloved Son in whom I am well pleased*: In none as in him, nay in none, no not in his Mother, but in, for, and by him. Thus the Father of heaven hath testified that the blood of the Son is one sufficient and soveraigne simple, for a *Heavenly Mithridate*. Now shew thou, and take the Pope to helpe thee, where ever he testified so much of her milke: but if no such thing, nay nothing at all, then he was not the Physitian that prescribed this mixture.

Mat. 3.  
At his baptism.  
Mat. 17.  
At his transfiguration.

Who then, was it Christ himselfe the Son of God and the Son of this woman? No, for of himselfe he saith, *My flesh is (spiritual) meat indeed, and my blood is (heavenly) drink indeed*: but of her, he saith, that every true beleeving Christian, *is his mother* (as well as she) in the best sense, and much more then shee, had she bin no more but the mother of his flesh: surely then if this be a lawfull mixture, which this Papist makes, the Son was much to blame to say so much of his owne Blood, *that it is drinke indeed*, and that it gives the drinkers eternall life, &c. and not one word of his mothers milke: Not a word said I? I recall that, for when once a certaine woman hearing him preach, not for any thing she saw in her, but for the powerfull and gracious words, that came from him, would have had her wombe blessed that bare him and her paps *that gave him suck*: the worst whereof is better then her milke, he instantly answered her, *that much more blessed was every man that heard Gods word and kept it*.

Iohn. 6.  
Mat. 12. 46.

Luk. 11. 27 28.



If no extraordinary blessednesse belong to the womb that bare him, in that respect onely, because it bare him carnally, *if none to the wombe or paps, which shall endure for ever, then how much lesse to the milke that fed him, which is vanisbed and shall be no more?* If Christ would not match her wombe or paps with a man that feared God, what will he say to them that make her milk a match for his owne blood, the milk being a matter farre interiour, either to Wombe or Paps? Thus they may see that Christ is not a fit Physitian to make this mixture.

What then? was the holy Ghost the Physitian that framed this receipt?

No, for he by his divine power, conceived Christ in that holy and miraculous manner, that Christ was fully without originall sinne, & therefore his blood might well be a pure and perfect simple to make the *Aqua Celestis*, that must quicken dead soules: let them approve as much of her, if they can, they speake and write that she was conceived without sinne originall and have a holy day for it, but they cannot prove it. It is an Article of our Faith, and grounded on plaine words of Scripture, that Christ was conceived without sinne, *and though the whore of Babylon affirme as much of her, yet was she yet never so impudent, as to conclude it an Article of the Faith.* Thus God the Father, the Son, and the holy Ghost, do all disclaime the composition of this *Antidote*, as neither prescribed, nor allowed by them.

Exod. 12.

Who then may be imagined to be this Physitian. Was it *Moses*? No, for he allowed nothing to be mingled with the blood of the Paschall Lambe. Was it  
Esaias

*Esaias* ? No, for he voucheth that with his stripes we are healed, and his stripes were not without blood. Es. 1. 13.

Was it *Zacharia* ? No, for he teacheth that the Church is saved by the blood of her covenant, which is grounded onely on the *Messias*. Zach. 9. 11.

If any other Prophet, let them shew him. Was it *John Baptist* ? no, for he testified that not the Mother of his Lord, but his Lord *Jesus Christ* was that *Lambe of God* that takes away the sinnes of the world. Iohn 1. 29.

Was it *St. Paul* ? No, for he teacheth the *Romans*, that, we are justified freely by his blood. Behold (ye *Romanists*, there is no milke) and the *Ephesians* that we Rom. 3. 24. 25.

have redemption through his blood : yet there is no milke, & the *Colossians*, that he sets us at peace, through the blood of his Crosse, not the milke of her paps: and the *Hebrewes*, that not with any milke, but with his owne blood he obtained eternall redemption for us. Ephes. 2. 13 Coloss. 1. 14 Heb 9. 12.

To conclude, 13. times at least, in his Epistles doth hee mention the blood of *Christ*, to the same purpose, and with the same honour as afore, and not once did he so much as name our Ladies Milke : Surely either this was an intolerable omission in *Saint Paul*, not once to name it, else, presumptuous impiety in the *Papists*, to match it with blood of the Sonne of God.

Then who is it? Was it *S. Peter*, whom you brag to be the founder, nay the foundation of your Church, and head of your Hierarchie ? No, that blessed Apostle renounceth it, for hee proclaimeth to all the world, that we are elected through the sprinkling of the blood of *Jesus Christ*, here is no milke : and as we are elect and sanctified, so redeemed also not with things 1 Peter 1. 2. 18.



corruptible; therefore not with milke, but with the precious blood of Iesus Christ, Behold ye Iesuits and be ashamed, Peter is all in blood, blood, hee knowes no Milke.

There remaines but one for St. Iames & St. Iude, if they name not Christs blood, I am much more sure they name no milke, was it S. Iohn, the beloved Disciple, to whom Christ committed her (as his Mother, but not his Saviour?) no verily, for he is plaine, that not the milk of the Virgin Mary, but the blood of Iesus Christ her Son cleaseth us from all our sinnes: and that there are three which beares witnesse on earth, the Spirit, and water, and Blood. Behold three witnessers on earth of our Sanctification and Redemption, and of them blood is one, but milke is none, yea water is, and yet milke is not? Surely, if the Fathers of the society or the inquisition might be Judges, St. Iohn were sure to be censured to remember water, and forget milke. But see how St. Iohn and the Iesuites differ, they doe match and mixe her milke with his blood, hee will neither mixe nor match it so much as with the water, shewing that the very water issuing out of his precious side, was more of worth and value, then all her milke, even that which fed the flesh of Christ when he was an Infant: Nay, the Apostle hath not yet done, but tels us, that Christ loved us, and washed us, not in his Mothers milk, but in his blood, and that the Ropes of the Saints are made white (even white, and yet not in white milke, but) in the red blood of the Lambe. See here, if ever milke had bin apt, it had bin here, if ever it had bin seasonable to have named it, here had bin the place; for what should make white, milke or blood, &c.

yet

1 Iohn 1.7.

1 Iohn 5.8.

Revel. 1. 5.

Rev 1.7. 14.

yet the whitenesse that must cloath the Saints, must be dyed not in the milke of our Lady, but in the blood of Iesus Christ, if his beloved and blessed Apostle *Iohn*, may if his own holy word may be beleev-  
 ved. If none of all these, was it then her selfe that pre-  
 scribed this potion, and made this mixture? no assur-  
 edly: They say we dishonour and disgrace her, yet I  
 dare even venture my soule upon it, that her heart  
 never consented to such a thought, as to match and  
 mixe her milke with his blood; for seeing the Angel,  
 saith she *most beloved of God*; I am sure, that no Crea-  
 ture can be beloved of God, that durst offer to match  
 the best thing in him, *if it were his very heart, blood,*  
*with the blood of his Son*; no, his soule would hate him,  
 his wrath break out upon him, and his vengeance  
 pursue him to destruction. Far therefore was shee  
 from so vile a thought: nay, *her soule rejoyced in him*  
*her Saviour*, so far was she from making her selfe in  
 any part a Saviour of her selfe: yea rather, if a Saint  
 in Heaven doth here a blasphemy on Earth, then  
 doubtlesse, that blessed soule of hers; *that magnified*  
*her Son, and rejoyced in him as her Saviour*, will never  
 cease to cry and call upon him, to revenge so high  
 impiety: *which is so much more blasphemy, in as much as*  
*they make the mother the dishonourer of the Son*. And  
 if her prayers be as powerfull with him as their Do-  
 ctrine teacheth, assuredly shee will not cease to pro-  
 voke his justice against them, till shee have laid their  
 tottering Kingdome flat on the earth, for erecting up  
 her as an Idoll against her Son, and for mixing the  
 vertue of her milke, with the merits of his precious  
 Blood.



Galath. 5, 2.

Thus then, if neither God the *Father*, nor *Christ* *Jesús*, nor the *Holy Ghost*, nor *Moses*, nor the *Prophets*, nor the *Apostles*, nor the blessed *Virgin* herselfe, did any of them prescribe this potion, nor make this mixture; It followeth, that either the *Di-vell* was the deviser of it, or else that they framed it out of their owne braines and therefore to be judged *Mountebankes*, and spirituall deceivers: who made shew to the world, they have a confession of miraculous vertue, when indeed it is a perfect poyson to all that take it: for if *St. Paul* say true, that if wee joyne circumcision to *Christ*, *Christ* shall profit us nothing: then without all controversie, if wee mixe the milke of a creature with the bloud of the Mediator, that bloud of his hath lost the vertue, and shall profit us nothing. And thus the Church of *Rome* hath spunne a faire threed: she will needes have both the Sonne and the Mother to be hers, in such a manner, as she hath lost them both, and made them both her enemies, the mother to be her bitter accuser, and the Sonne to be her angry judge. But thus hath God in Iustice blinded her, that whereas for these 2. or 300. yeares past, she came to this height of blasphemous devotion, as to trust more the piety of the Mother, then the merits of the Son, and often to appeale from him to her: Now at last by this dealing, they have taken the direct course to turne her against them also, and to make her curse and abhor them and their superstition, who dare make her name and her milk to be the dishonourers of her Son, her Saviour, and his precious bloud.

Thus we have heard and scene the strangest peece of  
Phy-

Physicke, and most unequall mixture that yet was ever heard of, The blood of God, and milk of a woman are mixed to make a cordiall potion. But now what will this potion doe, what is the operation of it, hearken to the Mountebanks Proclamation, and hee will tell you.

Thus hee cries.

*Vulnera restituent turpem ulceribus mendicum,*

*Testa cui saniem reddere sola potest:*

*Ubera reficient Ismaelem sitientem,*

*Quem Sara non patitur, quem neque nutrit Agar,*  
*Illamibi ad Pestem procul & procul expungendam,*  
*Istamibi ad longas evalitura febres.*

That is:

*These wounds the sores doe cleanse and cure full well,*  
*which none can dresse but scrape them with a shell:*

*These breasts the fainting Ismaell well would cherish,*  
*Whom Sara would not, and Hagar could not nourish,*  
*The first from me expels all Pestilence,*  
*The second drives all lingring Feavers hence.*

Now he tels us what his Physicke will doe, and that particularly in both his simples, the blood and the milk: and as for the one of them, that is the blood & wounds of the Mediator, if hee had ascribed much more unto them, he might have past with praise (for us) for he cannot sufficiently extoll the merit & vertue of them, but as for the other, that is the milke of a woman, tho it be the blessed Virgin, or a concoction  
of



Galath. 5.

Gen. 17,

Mat. 9,

Esay. 53.

of both, there he sheweth himselfe both impious in making such a mixture, as also a vaine deceiver, proclayming great and soveraigne power in that which is nothing worth: for I say againe, if it bee true, that to him that ioyneth *circumcision to Christ*, *Christ is no Saviour*: then we dare boldly say: To him that ioyneth a creatures milke in euquality with Christs blood, that blood of Christ is of no vertue: for *circumcision is of the fathers*, Nay it was *Gods owne ordination*: But her milke is meere a part (and no essentiall part) of her body which is a creature, and as for the mixture of it with his blood, it is an impious device of prophane *Politicians*, not derogating from the dignity, but even quite abolishing the glory of the mediator: then if his passion may not bee ioyned with circumcision, may his blood be mixt with her milke? But what is that he proclameth *vulnere refectant*, &c. *Christs wounds will restore & heale the spirituall sores of a sinfull Lazar*, we beleeve it will, they will do so and much more: yet not for his sake that saith so, for we know that Devils themselves for a vantage would beare witnes to Christ. But for his sake that said, *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him, & with his Stripes are we healed*, and for his owne sake especially, who said it and did it, *I lay downe my life for my sheepe*. Thus he hath said well and truely of the wounds; but the wounds of Christ will not serve his turne: He therefore addeth.

*Vbera refectant, &c.*  
*The Pappes will quench and refresh thirsty soules.*

And

10 And will they so? My thought is you this *Devining?*  
 will a creatures paps quench and, say he that *foyle*  
*than hunger and thirst* after righteousness? Say  
 you children of iniquity, have you not read? I say the  
 Prophet who tells us, he was despised, he was afflicted, he  
 was broken, he was plagued, and all for us: his stripes hea-  
 led us, and not a word of her nor her milk, but all of him,  
 his stripes, and his wounds: what will ye say, wanted he  
 knowledge of her worthiness of devotion to her dis-  
 sent? Can ye say the first without blasphemy to  
 God, or the second without injury to the Prophet?  
 Could it be, he knew not her, who knew her Sonnes?  
 Could he forsake him, and not her? Or could any such  
 mystery be kept from him, who spake and wrote, as  
 he was inspired by Gods Spirit? And to conclude, was  
 it not he that saith, Behold a Virgin shall conceive &  
 bring forth a Son, upon whom I shall call Jesus Christ? So that  
 it is plain, the Prophet knew a *Peccator* should come  
 and should save his people by dying for them: so also  
 he foresaw, and knew he should be borne of a Virgin.  
 If then the Prophet had knowledge of her, dare ye say  
 he wanted due devotion? And yet one of these you  
 must say, and for want of one of these, you must con-  
 demne him, who names none but Christ, or else your  
 selves, who dare mixe her milk with his blood.

But is this all? No.

*illa mihi ad pestem*

*ista mihi ad febres.*

One can heale spirituall *pestilence*, the other spiri-  
 tuall *Fevers*; see what difference there is by their

H

Religion,



Religion, betwixt her milk and his blood : are not these men great and devout honorers of Christ, and his suffering, that can find other helpes to heale their soules besides his blood? But if it be thus, that both can heale so well, how comes it to passe, they have so many sick soules in Popery, even sick of all spirituall Diseases, especially seeing by their owne Doctrine and daily practise, it is apparant, they can neither want the one nor the other of these two simples for first they say, they make Christs blood every day, then they have blood at hand continually: If they say, that the Laitie may not have that, but onely their Priests, who indeed drinke it up all, yet then they may take their Ladies milk whereof (if themselves say true) they have so much in severall places, as some that lived 100 yeares agoe doe write, that in those dayes, it was more then a woman upon one child can give out, though the child sucked none at all. If that is kept, and viewed and worshipped in so many Cities of Italy, France, Spaine, Germany, be not her milk, then where is the truth and honestie of that Religion, so to deceive the world? If it bee, then why are their soules so full of spirituall Diseases? Why are they not healed, seeing this Jesuite teacheth that it will heale as well as Christs blood? As well as Christs blood will, some say, why doe you them that wrong? They are never so wicked, to speake such Blasphemy. No? then judge by that which followeth.

*Ira vomit flammam, fumamque libidinis Aetna?*

*Suffocare queo Sanguine, Lacte queo.*

*Livor inexpleta rubigine sevit in urina?*

*Detergere queo Lacte, crasore queo.*

*P. annu*

That is:

Let Ire belch fire, and Lust like Aetna flame,  
Choose either milke or blood, doth quench the same,  
Let Envyes Rust, canker my heart about,  
This Milke, that Blood, either will fetch it out,  
Or doe vaine-glorious passions stiffe mee still:  
Either with Milke or Blood the same i'll kill.

Here judge and spare not, without all partialitie,  
whether that I said bee not true, that her Milke will  
heale, as well as Christs Blood, and this they affirme, not  
in generall tearmes, but in plain particulars: if, saith  
he, Anger swell, if Lust inflame me, Blood will quench  
them, and so will milke: are there two stronger pas-  
sions, two more conquering corruptions, two more ra-  
ging and rainging finnes then Anger and Lust? Yet  
even these two are quenched and conquered by her  
milk, as well as Christs blood: hearken ye children of  
the Romish Synagogue, hearken I say what instruxi-  
on your Father gives you, here I pray, but learne it  
not, a creatures milke will cleanse your Soules from  
sinne, as well as your Saviours blood. O Spirit of  
error and blasphemie! whether wilt thou goe? O Ro-  
mish impiety! when wilt thou make an end? Wilt thou  
not cease, till thou hast puld downe the fire of Gods  
fury, from heaven upon thee? O Babylon: we would have  
bealed thee, but thou wilt not be healed, for who can heale



him that will needs kill himselfe. So who can heale thee, whose blasphemy hath wounded and yet benumbed thy heart, gone over thy head, and is ascended up to heauen, and in the presence of God cryeth vengeance upon thee; and as for you seduced soules (my deare Country-men) you who are deceived with shewes of holinesse and devotion, behold here a piece of Popish holinesse, and of the doctrine of their devotion, that the finnes of the soule are cleansed and taken away as well by a creatures milke, as by Christ his blood. Is this the Catholike Doctrine they brag so much of? Is this the Catholike Church that teacheth so much Divinity? Is this the Chaire of St. Peter, and seate that cannot erre? If it be so, then what dost thou mean, thou St. John Evangelist, to teach that it was Jesus Christ that faithfull witnessse, that first *rescotten from the dead*, and that Prince of the Kings of the earth (even he, and not any creature, who hath loved us, and washed us from our sins in his blood: Sure either you must recant this Doctrine, else they that boast themselves to bee successors of thy Brother Peter, may bee ashamed of theirs; who tell us, that our sins are washed away in her milke, as well as by his blood: and you that are the dutifull and devoted Children of that Romish seate, bee Judges even your selves in this case, what can be said hereunto, how can it stand with Scripture, or with the tenor of true Catholike Faith? or how can it any way be defended, that a creatures milke can quench the fire of sinne in the soule as well as Christ his blood?

Can yee say that here is onely ascribed to her and her milke, a derived vertue from another and that the originall and fundamentall power, is onely & wholly in

in Christ and his blood. If it were so, it were lesse evil (though Christ Jesus may not, nor will not bestow the prerogatives of his Mediatorship on any creature) but looke and weigh over the words again and again, expound them with any favour that the words may beare, and you shall not see the least difference.

*Suffragere quæo Sanguine, Lacte quæo,  
Daturus quæo Lacte, Oritur quæo.*

If *Lact* burne, and *Lact*en boyle, *Sanguis* iret, and *Pain*-  
glory swell, I can helpe it with *blood*, so can I with  
*milke*, I can helpe it with *milke*, so can I with *blood*;  
there can be no greater equality made betwixt any  
two things in the world, then here they make betwixt  
this *Blood* and *Milke*.

Can it be said, that the *Author* is a Poet, and said  
thus, but to make up the Verse, which otherwise,  
would not have faile so firly? Surely no, for a young  
*Parsifal*, can soone shew how the verses might have  
run as well as they doe, if he had not purposely laboured  
to *shew his Verse to his matter, and not the matter to his  
Verse*:

For thus he might have said,

*Detangere quæo Sanguine Christe tuo.*

with very little alteration.

And so of the rest, but bee as truly endeavoured to  
magnifie the *milke* as the *blood*, and therefore with-  
out any necessity of the Verse, gives the same power  
place, & preeminence, in every respect to the *milk*,



as the blood: but had he beene as sound and sincere a Christian as he is a good Poet, he might in as good verses have given all the honour to Christ as he deserveth. Therefore (my deare country-men) be no longer seduced by a Religion so fraught with Atheisme, blasphemy and impiety: doe but looke into the Scriptures, Councils, or Fathers: yea aske the honestest and learnedst of your own Religion, (or any except Jesuits or such other like them, who frame a religion to their owne purposes.)

If this be tolerable Divinity that the milke of the Virgin doth cleanse mans soule from sin as well as Christ his blood:

If it be not divinity but Blasphemy, yet approved in the Romane Church, both by doctrine and practise; then returne to that truth and holy Religion, which our of Gods word, and according to the purest antiquity is established amongst us, and with heart and voyce joyne with us to embrace and say Amen, to that holy doctrine of blessed St. John, who saith: it is *Iesus Christ* that loved us, and washed us from our finnes in his owne blood, to him be glory for ever and ever, Amen.

Ravel, 129.6

John. 3. 23.

This was his Religion, this is ours; oh that it were yours also! He sucked this divinity out of that blessed brest of Gods Sonne, whereon he leaned: and if he had sucked thence this divinity of the Jesuites, that the virgin MARY washed us from our finnes by her milke, surely he would never have concealed it from us, nor have deprived her of the honour, nor us of the comfort that thereby might accrew both to her and us, for hee was her

her sonne by her owne adoption, yea her sonne by the gift and nomination of her sonne and Saviour, yea her Sonne in love, duty, and all respectivenesse: could he then, or would he in any sort obscure her due glory? Would he give too much to her Sonne, and too little to Her? Would he give all to her Son, which in part was Hers? Can this, may this, or dare this be imagined by any Jesuite? If not, then how dare they extend their devotion beyond his, & ascribe that to her which he never did, yea that to her, which he appropriates to *Iesus Christ*. 1 Pet. 2, 24.

If they thinke that *Peter* had more devotion then *John*, hearken then what he saith: *Iesus Christ his owne selfe bare our finnes in his body on the tree*: let the words be pondred, *Iesus Christ*, saith he, bare our finnes: true (say they, but so did the Virgin *Mary* also, No (saith *Peter*) he himselfe, his owne selfe bare them, yea in his body, he bare them: in his body (say they) that is true, but he beares them in his mysticall body, in his members, much more therefore in his mother, which is more then many members of his body: nay, saith *St. Peter*, hee bare our finnes his owne selfe in his body: but what body, even that body that was on the Tree: therefore if *St. Peter* preach true divinity; then is this doctrine of your teacher hainous blasphemy.

All that may bee imagined for their defence at the best is this, that all this is but poetically, and hyperbolically, or proceeds from the passion and height of devotion: but that in truth and earnest he ascribes all to Christ, & to his bloud, makes his prayers to him, & puts the confidence of his heart in him alone:  
but



but lest any man should have the least suspicion of him this way, or thinke so good a thought of him, he deales yet more plainly, and to prevent all such thoughts and objections, he makes his Prayer both to the *Mother* and the *Sonne*, without any difference in the world, to the one for her milke, to the other for his blood: for thus he saith.

*Ergo parens & nate meus advertite votis,*

*Lac peto, depereo sanguinem, utrumque volo.*

That is:

*Mother and Sonne give care to what I crave,*

*I beg this milke, that blood, and both would have.*

Here is plaine dealing, it is not the Sonne and his blood that will serve his turn, hee must also have the *Mother* and her *Milke*, is not this good *Catholicke doctrine* and devotion? But further, is not this strange to see how hee marshals them in the order of his judgement and affection? He prayeth to the *Mother* and the *Son*: but first to the *Mother*, hee will have both milke and blood, but first milke: *that Mary hath the precedence of Christ, and her milke of his blood.* But you will say, it is not that he so esteemes them in his judgement, but onely for the necessity of the verse: the answer is, that a *Grammer Scholler*, can soone shew how the verse is as good, and give *Christ* his precedence, as it is doing him this wrong.

*Ergo Nate parensque meus advertite votis.*

But hee still keeping *Christ* in wardship, and under age, held it not fit that he should have the place before his *Mother* onely, and therefore without all necessity

necessity even wittingly and wilfully, hee puts Christ  
in the second place. But now let us hasten to an end  
of this, if it be not endlesse and bottomlesse impiety.

Upon these fearefull premisses, thus he proceeds.

*Parvule maternis mediis qui ludis in ulnis,  
Et tua jam complex ubera, jam vacuas:  
Quia me respectus et liqua tuentibus hircus?  
Roboris in Cælum nil habet invidia.  
Sæpe quidem dixi, noxæ offensæ iniquis,  
Tunc meæ Mammæ, improbe tunc meæ  
Nolo tuæ, O nolo tuæ, puer aureæ, Mammæ:  
Non sum tam duri, tam gravis oris homo:  
Sed tantum lateris pluat unica, & unica stilla:  
Et saltem a dextra vulnere gutta pluat,  
Si nihil à dextrâ vis impluere, implue lavi:  
Si nihil à laevâ, de pede sanguis eat.  
Si tibi non placeo, vulnus mihi vulnere dante,  
Accedem dante vulnere, si placeo.*

That is:

Youngling, that in thy Mothers armes art playing,  
Sucking her breasts sometimes, & sometimes slaying,  
Why dost thou view mee with that look of scorn?  
Its forcelesse Envy that 'gainst thee is borne.  
Oft hast thou said, being angry at my sinne,  
Darest thou desire the seat my food lyes in?  
I will not, O I dare not (noble child,)  
Duty from me is not so far exil'd:  
But one, even one poore drop I doe implore,  
From thy right hand or side, I aske no more:  
If neither: from thy left hand let one fall,  
Nay from thy foete rather than none at all.

I

Dost



*Dost thou dislike me? Let thy wounds me wound,  
But pay my due, if I in grace be found.*

Now from *blasphemy*, he proceeds to plaine *Athe-  
isme*, not fearing to expose the great *Mysteries* of  
*Christian Faith*, and even our blessed Saviour him-  
seife, to the ridiculous and scornfull contempt of  
prophane men: speaking unto *Christ*, God coequall  
with the Father, and whose very humanity raigneth  
now in glory at Gods right hand, as to a silly Infant  
in his Mothers armes: and to him whose very huma-  
nity is fed with the glorious presence & contempla-  
tion of the deity, as to a poore child sucking his Mo-  
thers breasts: such conceits are common, and such  
words and writings rise with them, of our blessed Sa-  
viour, who never spake of the Virgin *Mary*, but with  
the Title of *Queene of Heaven*, *Lady of Angels*, the  
*Gate of Paradise*, the *fountain of mercy*, or some such  
other titles, fitting none but him that is *GOD*, or at  
least she is alwayes a commanding Mother, and hee  
an *Infant governed*, and an *obedient child*: But let us  
consider his words a little better. *Parvule &c. young-  
ling*, saith he, thou pretty babe, thou playest in thy Mo-  
thers armes, and sometimes suckes her breasts till they be  
empty, & again stayest till they be full, &c. Is this good  
and sound Divinity, that *Christ* our Redeemer is now  
this present yeare, at *Halla in Brabant*, an *Infant* play-  
ing in his Mothers armes, and sucking her breasts?

If it be so, then sure *St. Paul* was much to blame, to  
teach us, that even the man *Iesus Christ*, after hee had  
offered one sacrifice for sinnes, sitteth for ever, not in his  
Mothers armes, but at his Fathers right hand: and  
what

what doing? Not playing in her armes, nor sucking her breasts, but *there he ever liveth to make intercession for us Heb. 7. 25.* Intercession! to whom? Not to her in whose armes they will make him play, but to him, at whose right hand he sitteth for evermore.

And much more to blame St. Peter, who (not foreseeing, it seemes, what doctrine his pretended successor would teach after him) teacheth us, that *Jesus Christ is at Gods right hand, gone into heaven, to whom Angels, powers and mights are subject.* Are Angels powers and might subject to him; and must he be subject to a mortall and humane Creature? Nay, is he now an Infant, playing in his Mothers armes, and hanging on her breasts? Is not this good *Catholike Romish Doctrine*? And is not this good pure *Romish devotion*, to pray to him who is God of glory, and whose manhood is now at Gods right hand, Angels and powers subject to him, in such words as these: *Thou pretty child that playest in thy Mothers armes, and hankest at her breasts?* Is this a salutation fit for the Son of God, who is the Son consecrated for ever? *The heire of all things, the brightnesse of Gods glory, and the ingraven forme of his person?* Or is this a Christian-like description of him, who having by himselfe purged our sinnes, sitteth at the right hand of the Majesty in the highest places? But this is naturall to *Popish Religion*, to disgrace the Mediator, they care not how, so that they may advance some Creatures, and magnifie their owne Devises. But though they never so much abuse most of **GODS** Ordinances, and nullifie the very Offices of the Mediatour:



Yet me thinkes they should be a little fearefull how they touch the *Person* it selfe of the Meditator and sonne of God, and should shrink and shame to expose the person of *Iesus Christ*, to the base conceit of the ungodly: for what can the carnall man, much more the *Atheist*, the Turke, and the Jew imagine of *Christ*, when he that is his pretended Vicar suffers his followers to speake and write of him, and pray to him, as a playing child, and sucking Infant, and to describe him in his behaviours as a very child, greeving and crying that any should touch his *Mothers* Paps but onely himselfe? Alas what will this Religion of Rome doe at last? The word of God and Sacraments and other his holy ordinances they have prophaned, the Office of the Meditator have they nullified, and yet not content: here they labour to make ridiculous to all irreligious men, the very person of *Iesus Christ* himselfe: could this be done by any but those that are the Children of that Mother of fornication, *that sits upon the beast full of names of blasphemy*, Rev. 17, 3. Arise, Lord, maintaine thine owne cause, deliver thy holy Name from that pollution, and thy Religion from that contempt which they bring upon it. To conclude: it may not be amisse here to observe the opposition betwixt God in his holy Scripture, and the Pope in this his Religion.

*The Scripture saith.*

**C**hris<sup>t</sup> Iesu is no  
more to bee knowne  
after the flesh.

*The Scripture saith.*

**Ch**rist bears up all things  
by his mighty Word.

*The Scripture saith.*

**Ch**rist sitteth for ever at  
the right hand of God.

*The Scripture saith.*

**Ch**rist tarrieth at his Fa-  
thers right hand, till  
his enemies bee made  
his foote-stoole.

*The Scripture saith.*

**W**ithout Controversie  
great is the Mystery  
of godlinesse, that Je-  
sus Christ is received  
up into glory.

*The Scripture saith.*

**Ch**rist must suffer, and so  
enter into his glory.

*Popery saith.*

**C**hris<sup>t</sup> is yet to bee <sup>1 Cor. 5. 16.</sup>  
known, and worship-  
ped as a Child.

*Popery saith.*

**Ch**rist is now borne in his <sup>Heb. 1. 3.</sup>  
Mothers armes.

*Popery saith.*

**Ch**rist is playing in his <sup>Heb. 7. 10.</sup>  
Mothers armes.

*Popery saith.*

**H**ee is in Heaven, till it  
please the Pope to al-  
low a Picture at Hall  
or Sichen. <sup>Psal. 110.  
Heb. 10. 12.  
13.</sup>

*Popery saith.*

**W**ithout Controversie <sup>1 Tim. 3. 16</sup>  
that it is no such My-  
stery; for Christ is  
still in his Mothers  
armes.

*Popery saith.*

**Ch**rist after all his suffice-<sup>Luke 24.</sup>  
rings must againe bee  
subject to the infirmi-  
ties of an Infant.



Out of all this followeth a conclusion of good use. It hath beene often objected to the Romish Church, that they have not true *Christ* amongst them, but an Idoll of their owne rearing, erected in their owne carnall fancies: now that this is no slander, no cavill, no hyperbolicall or figurative speech, nor an accusation forced upon them against their walls, is apparant by their owne doctrine and practise in this place: for the *Christ* of God and of his Church, is God equall to the father, and can doe all things himselfe: the *Christ* of the Romish Church is a Child inferiour to his mother and may deny her nothing. The true *Christ*, being man grew in stature and wisdom, and being growne a man, so lived and dyed, rose againe and was glorified, and never decreased, but theirs is now become a Child againe and a playing Infant: the true *Christ* sitteth at the right hand of God his Father, theirs is borne in the armes of Mary his mother.

Hence the conclusion is evident, that therefore the Romish *Christ* is not the true *Christ* of God and of the true Christian Church. This conclusion I demonstrate thus: the Title of these verses is this, To our Lady of Hall; and the *Child* *Jesus*: this *Child* they speake of, is either *Jesus* *Christ* indeed, or it is not: if not, then they proclame themselves lyars and impostors: if it be, then my conclusion stands good: for this *Jesus* in all the forenamed respects, and many more, differeth from the true *Jesus* and Saviour of Christian men: let them take whether they will; the better is too bad. But now let us see what is that he saith to this *Child* *Jesus*.

*Quid*

*Quid me respectas &c.*

Why (saith he) doest thou frowne on me (thou pretty child) art thou angry with me for desiring thy milk? Doest thou chide me that I dare presume to aske the milk of thy mothers teates? This is all the cause he layeth upon Christ his anger: what should a man say to this? What would a Jew say, what will an Atheist think of it? Surely they will deride and laugh at that Religion that allowes it, if our *Chryst* be such a one as is angry at such a cause: but say I pray thee thou Romish Jesuit (thou wantest neither wit nor learning to give answer) speakest thou in jest or earnest? If in jest then, knowest thou with whom thou jestest? Considerest thou that it is Iesus of Nazareth, the great one, the holy one of God, of whose kingdome their shall be no end, he that is the brightnesse of Gods glory & the engraven forme of his person, he at whose remembrance the diuels tremble, & to whom all knees bow in Heaven, Earth, and Hell, and darest thou exercise thy wit, and whet thy stile, and practise thy Poeticall vaine upon him? And unto him that now having conquered sinne, death, and hell, sitteth now at the right hand of Majesty, in the highest places? Darest thou present such a Petition as this? *O pretty Child doe not enuy me that I should touch thy mothers Paps, with which I perceive thou wilt suffer none to play but thy selfe: oh be not angry that I long for that which is thine, namely for the milk of thy mothers teates; didst thou ever find in y<sup>e</sup> Scriptures or sound antiquity, that any holy man did ever conceive of him, or speake to him on this fashion? no for its rather a sporting speech fit to be spoken to a playing child, then a salutation fit*  
to



to bee tendered to the Son of God, and Saviour of the World.

But if thou say, thou speakest in earnest according to the truth of Religion, and soundnesse of Divinity, then tell me I pray thee in earnest, is this any part of *Christian Faith*, or is it *Catholike Divinity*, that *Christ Iesus* is offended with that man, that shall desire to touch the Virgin *Maries* paps, or to taste of her milke (not in this regard that its a thing not possible and therefore indeed not to bee misused by a Christian, but) because they be peculiarly and properly, his paps and his milke, still as they were when hee was an Infant? If this bee *Romish Divinity*, Alas! for the Sheepe that are fed in such Pastures, and fil'd with such Doctrine; for this is fundamentally both false and impious, false, for if it bee true that the holy Scriptures teach, that *Iesus Christ* is now no more to be knowne nor conceived of according to the flesh, that is, as a meere and mortall man, but as a glorified Man, a spirituall conqueror of his enemies, and spirituall head of his Church: If this, I say, be true, that he is no longer to be known as a man, as he was upon earth, then it is false that hee is still to bee conceived of and spoken unto as a playing Child: Besides it is impious and irreligious, and a step to *Atheisme*, to imagine that *Christ* our God and Saviour, is offended for such an imaginary toy as this is, to touch his Mothers paps, or to desire her milke: and what enemies of our Religion would not loudly laugh at this our *Christ*, whom we so magnify, that we make him the Rest and Comfort of our soules, to be such a one, as he is here described? Namely, one that chides him, that

him that dare touch his Mothers Paps, for so saith  
the verse :

*Tunc meas Mammas, improbo tunc meas?*

That is :

*Darest thou desire the teates, my food lyes in?*

Alas ! How shall the mouthes of *Turkes & Iames*  
be stopped from blaspheming, and saying : Is this  
your Christ ? Is this the glory of *Christianity* ? Is  
this he whom you make a God ? Are these the finnes  
he is offended withall ? Surely, no wayes can such,  
and fowler Blasphemies bee prevented, but that the  
Christian world publikely renounce, condemne, and  
curse this damned doctrine, as being the private and  
impious blasphemy of the *Machiwillian Jesuits*, but  
not the Catholike doctrine of Christianity ; For we  
cannot deny, but there is a generation of *vipers*, bred  
of the corruption and putrification of an old and sin-  
full world ; calling themselves *Jesuites*, or Priests of  
the society of *Iesus* : who as they come nearest to  
God in their mouthes ; so are they in their hearts (if  
their courses can discover them) the furthest from  
him. With these fellowes, it may be, it is a doctrine  
or a piece of devotion, that it's a great sin, for a man  
to desire from *Iesus* some of his Mothers milk ; but  
if they be asked, who made this a sinne, they must an-  
swer themselves : if what Law ? Even their owne  
fancies : But as for the Catholike and Christian  
Church, she doth renounce it.

But to proceede, is it not strange, that a witty and  
learned *Jesuite*, should frame such a speech as this un-  
to *Iesus Christ*, for thus to begin, *Oh blessed Child, why*  
*art thou angry at me, and offended with me ? O si hast*  
*thou*



thou said to me, being angry at my sins, &c. would put a man in hope that some great matter followed: for upon so good a beginning, would not a man presume that some good confession of sinnes should follow? As this, I must confesse, O Lord, I have sinned in ignorance, in selfe-love, in security, in hardnesse of heart, in incontinency, in malice, in hatred, in covetousnesse, in omission of my duties, in commission of euill, &c. For these O Lord, and for any of these, thou mightest say unto me, thou miserable wretch, how darest thou thus pollute my name, and as far as in thee lyeth, crucifie me again by these thy sinnes? How darest thou Dust and Asbes, thus vilifie my eternall Law, the curse whereof thou hast hereby incurred? How darest thou beare my Name, or looke me in the face, whom thou hast thus provoked?

O that our eares might have heard a Jesuit, saying thus, and then in reason a man would have expected some good conclusion from such a beginning! But why should wee looke for either reason or Religion from a Jesuit (if that bee true which their Brother Watson the Priest hath written of them.) To have supposed Christ to be angry with him, for breaking the Morall Law, had bin good Divinity, and no poetickall imagination, but these Holy Fathers, have no such faults: nay see how innocent Lambs the Iesuits be, that when Christ is most angry with a Iesuit, and rebukes him for sinne, hee hath none to lay to his charge, nor find any whereof he is guilty, but a little holy presumption, or rather height of ardent devotion, that he dare touch the Paps, and beg the milke of the Virgin Mary: O fearefull presumption! O carnall selfe-love! O hellish pride, and well-bebecoming the

the Jesuiticall brood: Is not this the generation that praiseth it selfe, and (as Salomon saith) is good in his owne eyes? But say in earnest, is this all the fault that thou thinkest *Christ* can find with thee? Then belike there is either no breaches at all of the Morall Law, amongst Jesuits, or else the breaches of Gods Law, are lesse sinnes amongst them, then are the breaches of their owne devises, and well may it be so: for he was a Jesuit who taught that a Priest sinneth lesse if hee kept a whore, or lye with another mans wife, then if he marry a wife of his owne, I say he was a Jesuit that writ it, and he was a Jesuit that defended it.

Again, they teach that its a lesse sinne to swear in common talke by the holy name of God, then it is to eat an Egge in *Lent*; for the latter, say they, is a mortall sinne, the first is but a veniall. Again, that he sinnes no more that workes upon the holy Sabbath day, then he that workes upon the Feast day of *St. Didace the Spaniard*, whom *Sixtus* made a Saint, not yet 20. yeares agoe: they whose doctrines these and such others be, no marvell though they hold that the breach of a duty of their owne devising, is a greater sin, then the breach of the morall Law; for so must hee hold that writ this, or else that *Christ* can find no greater fault in him, but that he durst begge his Mothers milke, or else that *Christ* would passe by all other faults, in comparison of that, let him choose which of the three doth please him best, for one hee must needs take, or else confesse that all this while, he is but in jest.

I would leave this point, but that my love to you,



you (my deare Countrey-men, the Papists of England) provokes me to one word more, so you, and for your sakes.

Consider, I pray you, what these men are, who bee the *Fathers and founders*, at least the *Guiders and Governours* of your Faith: A Generation that knowes no evill by it selfe, but this, that I dare stand to, is no evill at all, but of their owne making, a Generation against whom Christ hath nothing but this ridiculous allegation which you have heard of: which if it be true, as they are a society of all the world to be honoured, so being false they are a brood of Hypocrites, of all the world to be detested: Then see how you are daily bewitched by their *incantments*, and carried up and downe, as they please to lead you: but consider, I pray you, what! Will not those men say of themselves to you in private, which speake thus insolently of themselves in publike? What marvellous, miraculous, and incredible things, will not these fellows buz into the eares of their Novises, whom they endeavour to bind Prentises to their *Belzebub*? Who offer to publish to the eyes and censure of all the World, that Christ layeth nothing to their charge, unlesse it be an extremity of devotion, to his blessed Mother? O beloved Countrey-men, be not seduced with such impostors! Let not such vipers eate your hearts; but discover the Hypocrites, and send them hunte unwashed to Hell, where they were hatched, for they that dare thus dally with our Saviour, no marvell, though they be so bold with your Soules and Consciences, your Children and your Estates, and all that belongs to you.

Now to goe forward, hee hath told us the great quarrell

quarrell that *Christ* hath to him, and the hideous fault for which he chides him, that he offers to touch his *Mothers teates*, and will needs have some of her milke: but now let us see what hee answers, and how he defends himselfe.

*Nolo tuas, O nolo tuas, puer auree, Mammæ.*

*I will not, oh I dare not, Golden Child:  
Duty from me is not so farre exild,  
But one, even one poore drop I doe implore,  
From thy right hand or side, I aske no more.*

To a strange accusation, here is a more strange answer: For now the tide of his Blasphemy is even at the highest: the quarrell he supposed, *Christ* to have against him, was that hee durst presume to touch his *Mothers paps*, or desire to taste of her milke: a fearefull sinne doubtlesse, yet neither forbidden in the law nor the Gospell; but a sinne of the Popes making. But what is his answer hereunto? He plainly pleads not guilty, alledging for himselfe, that hee is not so bold, so rude, so presumptuous, as to dare to entertain any such thought, or attempt any such thing, as to touch her sacred Paps, or to drinke of that glorious Milke: No his ambition reacheth not so high, he only prayeth to have part of his wounds and blood, that hee desireth as being a thing of an inferiour Nature, and not comparable to the other.

O miserable times of ours, that wee should live to see, that any mans heart should conceive; any mans tongue utter, especially any mans penne should pub-

lish.



lish such horrible blasphemy against the blood and person of our Saviour! What, must the Virgin Mary be first compared, afterward equalled, and is not that enough, unlesse now she be preferred before, and advanced above Christ? Is his blood inferiour to her milk? And is it lesse presumption to be bold with Christ then her? Whither will Romish religion goe at the last, that already comes to this?

But to come to a more particular consideration of the words: the answer that here the Iesuites makes, contains apparantly both absurdity and impiety, and both in the highest degree. The absurdity appears in his evident contradiction of himselfe; for now, as though he had either forgotten or cared not what he said afore, he denyeth that which before he spake almost in every verse: dare you not now touch her *Paps*, nor taste her *Milk*? Then who was it that afore said: *I am doubtfull whether to take paps or side, milke or blood: If I looke at the Paps, I long for milke: if at the wounds, I would have blood: seeing therefore both are so good, I will have both: I will catch the milke with my right hand, the blood with the left.* Didst thou this even now, and now saist, thou darest not touch it? Nay, was it not thou that saidst, *I will mingle the milke of the Mother with the blood of the Son, & so make a soveraigne compound to heale my soule*, and now darest thou not touch the milke nor *Paps*? Was it not thy mouth that said, *if Anger, Lust, or any sinne vex my soule, blood will helpe it, and so will milke: therefore Mither and sonne heare my request, I must have milke, I will have blood, I will have both*? And doest thou now say, *Oh I will have blood* indeed,

indeed, but I dare not desire milke? Was it then devotion to take it, and taste it, and drinke it, and mingle it with Christs blood, & apply it to the soule, & is it not presumption to desire it? Can one mouth send out such grosse contradictions? But let it passe, for no absurdity nor *contradiction* can be so vile as should ever have moved me to have set Pen to paper at this time, (for they are sufficiently discovered already in these and other points,) But when dishonor and blasphemy is offered to the blood and person of Iesus Christ, how can a Christian hold his peace? For if that be true which the learned father saith, that *in accusation of heresie he would have no man patient*; whereas *heresie* is but the shame and hurt of the man that holds it? Then sure in the case of blasphemy and impiety, touching the very crowne & striking at the head of Iesus Christ our Lord and Redeemer, who can be patient, who can but speak? Neither thinke that herein I challenge ought to my selfe above my brethren, but know contrarywise, that though I onely write, who first, or with the first discovered it, yet speake I, and write I in the person of many millions more, who all with one heart and voyce detest his Romish impiety.

The impiety that bewrayes it selfe in this answere is such as goeth beyond all we yet heard, and wherein it seemes the blasphemers thought to exceede himselfe: that we may the better discover it, marke the current of his speech: O Christ (saith he) oft hast thou being provoked with my sinne, rebuked me and said: darest thou sinnefull wretch presume to touch my teates, or meddle with the milke that feeds me?



he answereth, Oh no blessed child, I dare not, nor I will  
 not so far presume, I never was so rude, nor so unciwill, as  
 to imagine that I might touch those precious Paps, or  
 taste the blessed milke of thy Mother: I onely beg a lit-  
 tle of thine owne blood from thy side, thy hand or foote:  
 that shall content me: what is this we heare? You are  
 content to have Christs blood, but as for the Virgin  
 Maries milke, thou darest not desire it: what, is  
 her milke more precious, more dainty, more sacred  
 then the blood of the Mediator? Ye Heavens be a-  
 stonied at this, and all ye Creatures of God, in your  
 kinds, renounce and detest this haynous Blasphemy.  
 And you, my poore Countrey-men, that are the de-  
 voted Children of that Church, behold here a piece  
 of Popish Divinity and Devotion, a Creatures milk  
 is of more esteeme then Christ his blood: a Christian by  
 the power of his ordinary saving Faith may be partaker  
 of the benefit of Christs blood, but not of the blessed milk  
 of our Lady. The blood he may boldly challenge, the milk  
 he scarce may name: in the blood, he may dye and wash  
 his soule, the milke he may not presume to touch: Oh  
 new Divinity! For meereley it seemed strange, that  
 her Milke was but compared to his Blood, but when  
 after it was made equal to it, and mingled with it,  
 and held as fit to heale the soule, as it that seemed in-  
 credible, till wee saw it, then what is this that now we  
 beare, that her milke is not onely comparable, nay equal,  
 but even more precious, more sacred, more excellent, then  
 the blood of Iesus Christ? O miserable Religion of  
 Popery! Whether wilt thou draw thy deceived  
 Children in the end? What will become of thee  
 and thy followers? If the Devils confessed that Iesus  
 of

of Nazareth was the Christ of God, that is, the only  
 Saviour of the world, and the only anointed of God, to  
 be the Mediator, and yet for all this, are Devils still,  
 and no better; then what are they, and what a Religi-  
 on is that, which makes his blood not so good, so  
 vertuous, so soveraigne, so precious as her milke, and  
 so by consequent will neither let him bee the onely,  
 nor the principall Saviour? Now the same glorious  
 God, and Saviour Iesus Christ, whose merits are deba-  
 sed, whose person dishonored, and whose blood little  
 better then troden under foot, either converse in mer-  
 cy, or in justice confound all that shall consent, de-  
 fend or give countenance to so feareful a blasphemy:  
 and the same God give you grace, poore seduced  
 Englishmen, to relinquish that Religion, which is the  
 Mother of these Monsters, as upon this Theater of  
 the Iesuites, are presented unto you: and especially,  
 to detest that Iesuiticall Sect, whose honour is to disho-  
 nour Iesus Christ, and who being upon the great Theater  
 of their honour, the blood of Iesus Christ so dishonoured  
 as it yet never was by any Sect or profession, Turke or  
 Jew, Atheist or Heretick, Devil or man, since the world  
 began.

But let us see what remaineth.

*Save mihi Babylon patera, propinat & auro;*

*Ingemnatque meis auribus, euge, bebe,*

*Non faciam, vel si Exclam miscebitur Orco;*

*Non faciam, meretrix impia, non faciam:*

*O sit tamen, O vocem sitis intercludit:*

*Nate crure sitim comprime, lacte Parens.*



Of times doth Babylon in gold me proffer,  
 Delicious drinke and wooes me to her offer:  
 No, no, though heaven and hell should meete, Ile none,  
 Ile none, ungracious strumpet, hence be gone:  
 But ah I thirst, a drought my brest doth smother,  
 Quench me with blood, sweet Son, with milk, good Mo-

After the discourse imagined (as we heard before) to be betwixt Christ and him, containing Christs accusation, and his defence touching the high presumption of being as bold with his mothers milk as his blood: now suddainely he turnes himselfe from Christ to *Babylon* and supposeth that *Babylon* that spirituall strumpet allures him to her unlawfull lusts and vild idolatries, and that her temptations have beene both frequent and forcible. And surely herein we easily beleeve him: for what is spirituall *Babylon* but the kingdome of sin and Satan, of impiety, Idolatry, Blasphemy, superstition, prophanesse: and where is that as in *Pepery*, and where to be found so fully as in the bowels of the Popish state, whom they well know all the world either clearly condemnes, or at least justly suspects to be that spirituall *Babylon* so fearefully accused and condemned in the Revelation. For what City is so notoriously knowne to stand upon the notable and famous hills as *Rome* is? what City in all the world did raigne over all the Kings of the earth, then when St. *Iohn* wrote, but onely *Rome*? and the text saith (as plainly as can bee) that the woman, the great Whore of *Babylon*, the mother of fornications, is the great City that reigneth over the kings of the earth: and lastly

lastly there is no place, person, state, nor power, in the world, in whom the number of 666. so fully concurrerth, in so many languages; in so many respects, so directly, and with so little straying as in Popes.

I will specifie but few for many: the Pope or none but the Pope challengeth to the principall of the Clergy, in the world, and therefore in the former yeares hath called himselfe universall Bishop, and Pastor of Pastors: Now it falls out that this his pride doth proclame his shame to all the world, for the number of the beast is in this name, without adding, altering, or any straying, as he shall find that will reckon.

D V X. C L e r i

500. 5. 10. 100. 50. 1. Totall. 666.

Againe the Pope glorieth in this Title and honour, that he is Gods generall Vicar on earth: this is the foundation of all his pretended power and usurpation: this he and his imps fight for, as for their lives.

This his seduced creatures, English Priests and Jesuites, doe in Engand dye for (excepting some that dyed for horrible treasons) and no marvell, for they know they lose all if they lose this, and yet the Pope cannot hold it, but withall he must have the number of the beast ingraven in his forehead, so as he that runnes may reade it: for put downe this Title in the Latine tongue (which is the tongue by him advanced above Greeke or Hebrew wherein he writes his Letters, gives his lawes and his bulls, and workes all his feates) and it containes the number of the beast, and neither more nor lesse.



## GENERALIS VICARIUS DEI.

50.1. 5.1.100. 1.5. 500.1.

## IN TERRIS.

I.

I.

50.1.5.1.100.1.5.500.1.1.1. total 666.

Thus it's cleere, that as the Pope will needs bee Gods generall Vicar on Earth, so hee cannot have it, but he must beare the mark & number of the beast. If any man say he calls not himselfe Gods Vicar, but Christs Vicar, I answer, Christ is both God and man, and he holds himselfe Christs Vicar, even as Christ is God, and full little would he thanke him that holds him Christs Vicar, onely as he is a man. But I answer further, that who ever reades his owne decrees, and publicke constitutions, shall easily see, that he calls himselfe ordinarily the Vicar of God, and suffers others so to stile him: and that the World may see they have not reformed it, the Pope that now is, Paul the 5. hath suffered one of his owne Creatures in a Book dedicated to him, to call him the Vicar of God. Thus he will needs bee Gods Vicar, but his pride is well paid for, for as hee will be Gods Vicar, against Gods will, so God makes him beare the Divels marke, in the number of the Beast against his owne will.

If therefore it bee so likely that Rome is Babylon, and her Doctrines and Deceits, Superstitions, and Idolatries, the fornication of that whore of Babylon, then we easily beleve this to be true, that as oft times did Babylon allure him with her entisements, and wooe him

him to her spirituall fornications: so hath she done  
many more, and prowailes with too many old as new.

But what, with him? No, he will have none: it is  
well said. Oh that you would doe as well, that is the  
worke we wish you Jesuits, though you wish us no-  
thing but fire and Gun-powder.

Oh that you would turne into your selves and see  
your error in beleeving her, and in being deceived  
with her enchantments, and drunke with her fornica-  
tions, that you would no longer be the sonnes of her abas  
is the Mother of abominations, lest you also be children  
of abominations!

Oh that you would forsake her, and discover her  
skirts, and teare her in pieces, as she hath deserved, and  
then returne to bee the Children of the Church, and ser-  
vants of the living God! This is that wee wish you  
from the Lord, whom we also pray, that thou, who-  
soever thou art, that writ this, and all other of the fa-  
ction in the world, may have grace to performe that  
which here thou promistest.

No, no, though heaven and hell should meet, i'le none,  
i'le none ungracious stranger, yet that gone.

Well then, if he will have none of *Babylons* dain-  
ties, what will he have? For he saith, he thirsteth, and  
must have his thirst quenched, but how?

*Quench me with blood sweet Sonne, with milke good  
Mother.*

But alas! these are Children of *Babylon*, they will  
not be healed: For loe, hee sings his old song againe,  
he must have bloud, he must have milke: Loe here



the hunger and thirst of a Papist, it is for milke as well as blood: our Sayiour proclaimeth to the world, blessed are they that hunger and thirst after righteousness, *Mat. 5.* I would here aske a reasonable Papist, a brieft question, whether this righteousness can bee attained by any meanes; but by the blood of the Mediator: If he thinke it may, let him that saith so, take time to consider of it, and he will answer otherwise: But if not (as if *Christians* they must needs answer) then what a kind of thirst is that, that thirsteth for the milke of a Creature, as well as for the blood of the Mediator: but whilst they take time to answer this question, let us go forward and trace this Jesuit to his unhappy journeyes end.

*Dic matri, meus hic frater sitis, optima mater,*

*Vic de fonte tuo promere, de que meo?*

*Dic nato, meus hic frater, mi melleo fili,*

*Captivus monstrat vincula, lytra non habes.*

*Ergo redemptorem monstra te jure vocari,*

*Nobilior reliquis si tibi sanguis in est.*

*Tuque parens monstra matrem te jure vocari,*

*Ubera si reliquis divitiora geris.*

That is:

Say to thy Mother, see my brothers thirst,

Mother, your milke will ease him at the first.

Say to thy sonne, behold thy brothers bands,

Sweet sonne thou hast his ransom in thy hands.

Shew thy redeeming power to soules oppressed,

Thou sonne, if that thy blood excell the rest:

And

*And thou thy selfe justly so stild indeed,  
Thou Mother of thy breasts the rest exced.*

Now if you please to observe a little, you shall see  
a new piece of Popish devotion: his ground already  
laid is, that hee must have milke from the mother:  
blood of the Sonne.

But how will he come by them? He hath found a  
ready way, he will make the Sonne Mediator to his  
Mother, and the Mother to her Son: *Christian Re-*  
*ligion* hath ever taught, that the Son is our Mediator  
to the Father: and *Popish Religion* hath long taught  
that the Mother is a Mediator to her Son: But now  
they begin to teach that the Son is also a Mediator to  
his Mother: what will it come to in end?

And here observe, that as ever heretofore when  
there was any honour in precedence, the Mother had  
the first place: so now when it is a burden and duty,  
the Son must have it, but not till then, for so now he  
saith.

*Say to thy Mother see thy brothers thirst,  
Mother your milke will ease him at the first.*

First, indeed he intreates the Son, and then the Mo-  
ther: but what intreates he him? to be a meane: to  
whom? To his Mother: for what? For her milke: so  
that upon the matter, her Milke is it that is first in  
his thoughts, it's that he longs for principally, and  
*Christ Iesus* shall be preferred to go a message to his  
Mo-



Mother, and to intreat for him, that he may have it, as though he had said, O Jesus my soule is thirsty for milke, that I cannot be without it: now because thou hast rebuked me for my presumption, in offering to take it as thy blood: I have therefore no other way but to intreat thee to be mediator to thy Mother, that so by thy Mediation, and her mercy, I may obtaine it, therefore I beseech thee Jesus, say to thy Mother, &c.

And so Christ honoured, and well advanced by Popery that makes him Mediator to a woman for her milke, and for the benefits and merits of it, and that for such a one as will not be content with the benefits and merits of his owne blood shedding: But behold good Reader seriously, what Divinity here is? A Christian man in his devotion may (saith the respite) desire Iesus Christ to goe to intreat his Mother for him, and to complaine that his poore Brothers soule thirsteth, desiring her to quench and comfort him with her milke: What is this we heare? Is Christ a Mediator to a Creature? And for something in that creature to quench the spirituall thirst of the soule? If this be true, then what meant Christ to say, Come unto me all that be weary, and I will ease you, Mat. 11. For if he send them that be thirsty and weary to his Mother to be eased, surely in that word, Christe I praise too much of himselfe, or too little of his Mother.

If Christ held that they might come onely to himselfe, then it appeares the Jesuits Religion and his be contrary: if he knew that they might come to her, as well as him, or to her by him, then what meant he to

say

say, come unto me, and not rather come unto her or unto me: what can they, what dare they say? Was he undutifull to his mother? Or envied he her dignity, or forgot he her when he thus spake? Or was he swayed with too much selfe-love? If none of these without blasphemy may be imagined, then what may be said, that there were any such thing due to her, and he knew it not? If this also be possible, then there remaines but one that he named himselfe, but excluded not his mother, he bids come to him, and forbids not to come to her: I answere, first here he bids us come to himselfe, let them shew where he bids us goe to her, if he nowhere bid it, it is as good as forbidden: againe, he that in one case of truth said, *I and my Father are one*, would not have spared in this case, if it had beene true, to have said *I and my Mother are one*, and he who out of his holy humility, and knowing the difference of the fathers deity, of his owne humanity, freely confessed *my Father is greater then I*, would never have scorned (if it had beene true) to have acknowledged, *my Mother is as great as I*: whereas contrariwise, leaving out her and all creatures in the world, he saith directly, *Come unto me*: And whereas he came to *fullfill all righteousness*: and the first commandement we know commands as well reverence to Parents, as obedience: therefore doubtlesse he who went home, saith the text, *and was obedient to them*, would also most readily have yeelded her this reverence, if it had beene due unto her, or if it might lawfully have beene given her: but he knoweth the contrary, doth in this case passe her, and commands, *Come unto me*:

M

If.



If yet they will reply and say, he saith indeed, come to him, but meaning to send us from himselfe to her for ease & comfort, who is *the Mother of mercy & grace*, I answer so indeed, is she called in their service book, but God in this book takes that name to himselfe onely, and gives it to no creature, *therefore let them answer it, that give it to her.* Again, *the ground of this replication is false*, for as he saith, *Come to me*, and names no other, so neither sends he us to her for ease, but saith plainly and directly, *and I will ease you.* Further, they not onely make *Christ a Mediator* to his mother, and that for spirituall ease and comfort, but they do it in such a fashion, *as they make Christ one that either is not able or not willing to helpe us himselfe: for if he were, then why do they say, that he complains to his mother, that we thirst, and for the ease of our soules desires her to yeeld her milk?* If here they were asked this question, I wonder how they would answer it? If Christ be not willing, or not able to ease the thirsty soule, then how is he a perfect Savior? If he be, then how is it likely that he would send him that humbleth his soule to him for help, to another to be eased, seeing he asketh of him, who said, *Come unto me all that are weary*, doth he aske that that Christ hath to give, and is it likely that he will deny it? Doth he aske that that Christ hath not to give, and is it probable that his Mother hath it? Then they may as well say, that shee hath more grace and mercy, or more power and ability, then Christ himselfe hath: *let them answer these questions, how they will, here will be found strange divinity, which we see is currant in the Romish Church.*

But whilst they prepare their answer, let it please

the

the Reader to observe, how contrary the Romish Doctrine is to the Doctrine of Christ, and of the holy Scripture.

*Christ saith of himselfe as Man. Iohn 14.28*

My father is greater then I.

*Christ saith of himselfe as God. Iohn 10.30.*

I and my Father are one.  
*Christ saith.*

*Mat. 11.28.*

Come to mee all that are weary, & I will ease you.

*The Scripture saith.*

Christ is the Mediator betwixt God and Man.

*The Scripture saith.*

*1 Tim. 2.5.*

No man cometh to the Father but by me.

*The scripture saith.*

Whatsoever you aske my Father in my name, he will give it you.

*Romish Doctrine makes him say.*

My Mother is in some respects greater then I.  
*Romish Doctrine makes him say.*

I & my Mother are one.  
*R. doct. makes him say.*

Come to me and I will send you to my mother for ease.

*Romish doctrine saith.*

Christ is the Mediator betwixt Man and Mary.

*They make him say.*

No man cometh to my mother but by me.  
*They make him say.*

*Ioh. 14.6.*

Whatsoever you aske my mother in my name she will give it you.

These and such like oppositions are common betwixt Christs Gospel and Romish Divinity, may not this give strong suspition that their Religion is Antichristian, which in the foundations of it are so repugnant to Christs, as these and others which stand confirmed



firmed with more Authority then yet these doe ? Well, thus Christ is made a Mediator to his Mother, now the *Jesuit* proceedeth, and to make him amends, he maketh the Mother a Mediator to him.

*Say to thy sonne, behold my brothers bands,  
Sweet sonne thou hast his ransom in thy hands.*

That Christ *Iesus* hath the ransom of sinfull soules in his hands, is good Divinity, and wee heartily imbrace it, wishing it were as heartily and truly, without Equivocation, intended by this Papist : if he and all other Papists doe so hold it, we heartily rejoyce, but then we desire them to answer to a few questions.

Who payeth this ransom? Is it not Christ? Who accepts it? Is it not God the Father? Is it not mercy, grace & love, that either the one will accept it, or the other pay it? Can any pay it, but the one? Can any take it but the other? Are not the they the fountaines and Fathers of mercy, which had done so? If all these be true, then what a Religion have they, who in their *Liturgies* and daily Prayers, call a Creature, the Mother of mercy, and the Mother of grace, oftner then either God the Father, or Christ the Redeemer, or both put together, wee desire some conscionable Papist to answer us seriously : *was the Virgin Mary a Creator or a Creature?* If a Creature, *was shee any more then an excellent Creature*, set apart for the most excellent use in the world? And was it not Gods election to have chosen any other woman, at his owne good pleasure to have bin the Mother of Christ? And was it not his owne free mercy, that hee regarded the low estate of her his handmaid? If this be so, then did she

the any thing in our salvation, which any woman had not done, if God had taken her to be his *Mother*? was there any thing in her to move God to choose her, which was not Gods own gift in her and to her? She may be then a vessell of grace, but she can be no way a fountaine of grace, for what had she, but she received it: but if (as they say) shee be the fountaine of mercy and Mother of grace, then she gives, but receives not, as the Fountaine receives from no other, but hath of it selfe, and sends out to others: and the Mother takes not of her Children, but layeth up for them. Now if it be, as their Liturgy saith it is, that she is the Mother of mercy and grace, &c Then sure she hath theransome in her hands: but if it bee in Christs hands, as here they say it is, then how is she the Mother of mercy? Hardly would these be reconciled, but that they have *Equivocations, Reservations, or Distinctions*, that will make any thing seeme good enough to serve their turnes.

Thus then they have not onely made *Mary Mediator* to Christ, which is common in their Religion, but (which was scarce ever heard of before) they make Christ their *Mediator* to her, her to him for his blood, but first him to her for her milke: Now to leave this point, observe in one word, how in these two messages of *Mediation*, here is no difference, but she that is a Creature and saved by her Son, is made to speake to him in the same tearmes as he to her, and with no other words or signes of reverence: and her Son and Saviour, yea God himselfe made to speak to her with the same reverence, as she doth to him: as though there were no difference be-



twixt him and her, and as though he being God and her Saviour, was as much beholding to her for her milk, as the being a creature is to him for his blood: Loe what Popish devotion is here? Now if they be ashamed of this, then why are not they ashamed of the other? But they are far from that, for where are the intreatings, the cryes, the humble requests, & submissive beseechings to him for his blood? Here bee none such: but contrariwise as though there were no difference in the world, betwixt either the persons intreating, which are Christ and Mary, or the things desired, which be his blood and her milke, hee saith to Christ.

*Say to thy Mother, see my Brothers thirst,  
Mother your milke will helpe him at the first.*

And to her, he saith.

*Say to thy Son behold thy brothers bands,  
sweet Son, thou hast his ransome in thy hands.*

Thus Popery makes of Christ and Mary, one no greater a person then the other, and of his blood and her milke, one no greater a matter then the other: Christ with no more reverence to be implored then Mary, his blood with no more vehemency to be desired, with no more difficulty to be obtained then her milke: *If this doctrine may be defended under pretence of devotion, then will not there want a colour for any Blasphemy.* But the Jesuit goeth forward, and saith to Christ.

*Ergo redemptorem monstra, &c.*

*Shew thy redeeming power to soules opprest,  
Thou Sonne, if that thy blood excell the rest;*

*And*

*And shew thy selfe justly so stilde indeed,  
Thou mother if thy brests the rest exceed.*

It may be doubted in whose name he speaketh these words, whether in his owne, to both Christ and his mother, or in Christs name to his mother, and in hers to him: if in the first, they containe blasphemy, if in the second, absurdity: for if he suppose the Virgin Mary saith thus to Christ.

*Shew thy redeeming power to soules opprest,  
Thou sonne, if that thy blood excell the rest.*

It is fowly absurd to imagine that she being so dignified as she is (yea rather as they hold almost deified) should make an if, or a question whether Christs blood excell the rest or no: and much more absurd is it to make Christ seeme to be ignorant of his mothers power and state how great it is: be it more or lesse. But if so be he speake these words himselfe to them both, then behold the hainous injury done to the precious blood of the Mediator, concerning which this wicked papist makes as much and equall doubt, whether it excell the blood of other creatures, as he doth: whether the milke of the Virgin Mary excell the milke of other women: let all christian men shrink and tremble at so great a blasphemy, for all the learned Papists in the world may be challenged to prove (if they can) out of Gods word and the grounds of religion, that she was any more then another holy woman, (saving this prerogative, that she was his mother according to the flesh) or any more then a Saint of God sanctified by the Spirit, and saved by the blood of Iesus Christ, whose mother she was in regard of his flesh:

or



or that her milke had any vertue in the world, but to nourish the body as doth the milke of other women, their children: for was not he a man *like unto us in all things (sinne excepted)* and if Christ take it no preiudice to himselfe, to be like unto men, it be a wrong to her to be like to other women? Nay we dare goe further & aske them, if God have vouchsafed once in the new testament so much as to name the milke of the Virgin *Mary*? Whereas almost in every Chapter he extolleth the blood of Christ, and is ever magnifying the vertue, Merits, and efficacy of the same: if this be so, then what shall we say to this Religion and to those men, who make it as questionable, whether Christ Iesus his blood excell the blood of other men, as whether the Virgin *Maries* milke exceede the milke of other women? is this Romish Religion? Is this Popish Divinity? Then see what followeth: but it cannot be proved either to reason or to faith, that her milke excellerh other womens: in any spirituall or coporal vertue or operation: therefore it is not to be proved that *Christs* blood is more precious then other mens: see here, my deare countrymen, how you are mis-led, see what doctrine you are fed withall by your teachers! Open your eyes and be no longer deceived; offer not this injury to him that gave his life for you, to make this unequall comparison; if they will not teach you holly and sound divinity, then hate them, and learne from us, or rather with us, from the holy scriptures, *that his blood is the price of our redemption*: but as for her milke we know no such thing, since she lived on earth: acknowledge with us that it is a fundamentall ground

ground of Christian faith that his blood is more  
worth then ten worlds : but that her milke is now  
of any value, can neither be perswaded to reason  
nor beleevd by faith : and yet dare this malignant  
synagogue make that as likely as probable, ascertain  
as the other. If enemies of Religion take hold heere,  
and say, that therefore the grounds of our Christi-  
nity are uncertaine, and so blaspheme the blessed  
blood of our Saviour, we can say no more but our  
Church is innocent, our hearts are free, our hands  
are cleere of it : *Woe be to them by whom the offence  
commeth.* But now let us see how the Jesuite con-  
cludes, and whether his end be any better then his  
beginning.

*Quando labor ab abere, vulnere pascari*

*Delitiasque suar, mamma, letisq; tuis*

*Parce Deum magno si te clamore fatigem:*

*Non potis imperio non potis arte regi,*

*Exagitate sitis, Patientia perdit habenas*

*Clamores siccis tollere, tolle sitim.*

*Pluris ego clavis saturasti sanguine clavis*

*Lance aqua erubuit sanguine tincta tuo.*

*Pluris ego panni: induerant undique panni*

*Matris vulneribus, Matris ab uberibus.*

*That is:*

*When shall I with these be satisfied?*

*When shall I swim in eyes of brest and side?*

*Pardon O God mine eager earnestness*

*If I thy loves and reasons bounds transgresse*

*Where thirst ore sways Patience is thrust away*

*Spare but my thirst and then my eyes will stay*

*!nois* N Better



*Better am I then nayles, yet did a streame.  
 Of thy deare blood wash both the Lauce and them:  
 More worthy I then clouts, yet them a flowd  
 Nourished of Mothers milke and of Sonnes blood.*

Now comes he to his conelusion, but alas his iniquity is as much at the last as at the first: for still he persists in his impiety, without repentance, without remorse, without sorrow or sense of the evill he hath done, for still he sings his old song:

*O when shall I suck the milke of these breasts, when  
 shall I drinke the blood of these wounds?*

His soule thirsteth, but for what? for milke and for blood: but first for milke and then for blood: if this be tolerable divinity, nay if this be holy devotion, then what did our blessed Saviour meane to cry out to all weary and thirsty soules, *If any man thirst let him come unto me and drinke*: I with the Jesuits would tell us what they thinke, whether he did well or no, to leave out the Virgin Mary: for if this divinity of theirs be good, then he ought to have said, *If any man thirst let him come to my mother or to me to drinke*: and surely if her milke be thus equall in value, price and merit to his blood, then we doe no longer marvell that they teach how the Virgin Mary did rise from the dead, and was assumed into heaven corporally, that as Christ rose and ascended to apply and make good the merit of his death: so did she also to make effectual the merit of her milke. But then good Paul how farre art thou to blame, that esteemest all things in the world dung and drosse, and only that thou mightest know the vertue of the resurrection!

rection! for then it seemes, thou wilt give little or  
nothing to know the vertue of her assumption: but it  
may be thou art halfe an Heretike, and beleevest not  
any such assumption: but if thou couldest be taken  
within the reach of holy inquisition thou shouldst  
pay well for such thy hereticall incredulity: If now  
thou wert alive, thy better and more holy brethren  
the Iesuits, could reprove thee for many indiscreete  
passages, & teach thee better divinity then thou see-  
mest to know: for whereas thou durst say, *thou esteemest to know nothing but Iesus Christ and him crucified,*  
they can tell thee thou art farre short in thy duty, &  
but cold in zeale, in respect of them, for they stand  
in doubt whether to esteeme now the bloud of his  
wounds, or the milke of her Paps: and whereas thou  
wilt give all to know the vertue of his resurrection  
they can but wonder at thy ignorance, who carest not  
to know the vertue of her resurrection and ascen-  
sion also: Be thou content to know the one, they for  
their parts will know both: and if thou be so precise  
for thy Master, that thou canst not be content to say,  
*that he purgeth our sinnes,* but must exclude all other,  
and say, that he by himselfe *purgeth our sinnes:* know  
thou that they dare be so bold as to put out that  
word *by himselfe* out of the text: and when they reade  
thy Epistles they are half ashamed to see what a *blou-*  
*dy* man thou art, for thou art all in *blood, blood,* in-  
somuch as twenty times at least thou art still  
upon blood as though there were no salvation but by  
blood, and as though blessed maries Milke had no  
merit at all. It seemes that as thou wert a persecu-  
tor, and delighted in blood afore thy conversion,



Witness in  
England the  
Powder trea-  
son: In Franc.  
the last Kings  
death, the pre-  
sent wars in  
Sweden and  
broyles in Pe-  
land, &c.

for thou beares still a bloody mind: but now behold  
these meeke, and mild and mercifull men (the Iesuits)  
a generation that loves no cruelty, nor seekes to shed  
no blood (as most nations of the world can well  
beare witness) these sweete and gracious fathers be-  
ing possessed with a better spirit, are weary of blood  
and doe rather choose and desire milke to quench  
the spirituall thirst of their soules

If they would utter what their prophane hearts  
think, or discover openly what they mutter amongst  
themselves, we should heare them publish even such  
divinity as this is. (a taste whereof, besides the pre-  
sent poems, you shall read anone.)  
But now for his conclusion, this blaspheming Je-  
suit dare proceede and thrust his speech to God and  
not fearing the commandement that forbids him to  
take Gods Name in vaine, under paine of standing  
guilty, at the barre of Gods justice, he dare offer to  
abuse the name of God, with such a prayer as this.



**O** Lord thou must pardon me though I cry aloud,  
for it is not blood will serve my soule, I long  
for Milke, and I am so athirst, that I may  
not keepe silence: and why Lord shouldst thou so long  
keepe me a Prisoner in this case? I am better then the  
hagles, yet they had blood enough: I am not so vile as  
bloats, yet they wanted neither milke nor blood.

What kind of men are these Iesuits, or what a  
God is their God, to whom they dare present such  
a pra-

*written by the author*  
a prayer, as this sheweth they think as basely of him  
as they doe highly of themselves, or else they never  
durst thus insult over him, and thus abuse him, as af-  
ter he hath told them plainly, that his blood is drinke  
indeed, and commanded them that are athirst to come  
and drinke of that well of water of life, to come and  
tell him to his face that their soules thirst for milke,  
and they must have it. Belike these crawling frogs  
think that they have such a God as they may leape  
and play upon at pleasure. But O thou that dwellest  
in Heaven, laugh them to scorn, hate them and their  
wickednesse in denisons, and still worke them to re-  
pentance and visible conversion, or bring them to  
vengeance and just confusion.

John, 6, 55.  
John. 7,

The Jesuite concludes with a comparison of him-  
selfe to the body, and the cloaths that toucht him in  
his infancy and death, and indeed the first compari-  
son is not much unequal, for the Jesuits are most  
like the nayles and lances in Christs body, for see-  
ing the holy Ghost tells us, that wicked men by their  
sins did and doe pierce Christ, then the Jesuits who  
by their Atheismes, cruelties, perjuries, equivoca-  
tions, treasons, and manifold impieties, have bene  
sharper nayles and lances in Christs body, and grea-  
ter dishonourers of his Religion, than any other sort  
of men (if the voyce of all Christendome, and the  
testimony of their owne brethren be true) then the  
Jesuits I say are not unfitly resembled to nayles and  
lances, and indeed they are thornes in the eyes,  
and pricks in the sides of all Princes and States where  
they come, lesse marvell though they be like the  
nayles and speare in Christs body, therefore let the

Jesuit



Jesuite please himselfe in this comparison, as long as he will, we envy it not.

But for the second, that he is better then the cloathes that were about these two blessed bodies, I say but this: that either the Jesuits are farre more holy then the Prophet Esay, or els he farre more humble in his owne eyes then they: for he professeth in his owne and the Churches name, that they were no better then the filthiest clout that ever was, even a menstruous cloth, But saith the Jesuite, I am better then the best cloth that ever was: for though we hold that God hath given lasting vertue to his Word and Sacraments, but none that we know to rags, or clouts: yet we acknowledge that as far as clothes may one excell another, those that touched the bodies of our Lord and his mother, are the most precious, and if we could be sure we had them, we would esteeme them above cloth of gold: we therefore wonder how a man comming before the Lord his God, dare in his prayer make himselfe better then those clothes, especially hearing the Prophet cry before him, O Lord all our righteousness is like a menstruous clout. If our best be so filthy, what is our nature, what is our sin? If he answer that this is but a cavill, for he means that he being a man he is therefore capable of grace and salvation, which the clothes are not, I thinke so also: but why then doth he envy that milke & blood should touch them? If he meane the materiall and reall milke and blood that were in the bodies of Christ and his mother, then he is more then mad, to envy the nayles, the lance, the clouts, for that they did touch them, and yet he cannot, & if he complaine

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that

that he may not, we aske him why then did not the Apostles take more carefull order to gather up and preserve that milke and bloud, or if they did not, at least why did they not complaine of the want of them, as he doth heere? Surely either they had to little *devotion*, or the Jesuits too much *superstition*.

But if he meane the vertue, merit and efficacy of the blood and milke, then let him answer us two short questions. First, what spirituall vertue and power had that milke, what did it worke in our salvation, (more then the milke of another woman could) what did it merit for us? What the bloud did we know and most willingly doe acknowledge: but what the milke did or can doe, if the Jesuits can tell and teach us, we will not refuse to learne: but supposing that it had as much vertue as the blood, as the Iesuite affirms (but farre be it from us once so to thinke) then secondly we aske him whether he thinke the nayles, Launce, and clouts, were partakers of the vertue and merit of that blood, if he doe, let him shew where he received such divinity: if not, then to what end complaines he to God in such a fashion?

Lord I am better then the Nayles and Clouts, and yet they had Bloud and Milke enough, but I dye for thirst.

If this be not to take Gods name in vaine, and that in a high measure, we appeale to all Christian men of reasonable judgement.

And thus at last are we come to an end of this Iesuiticall Gospell, the impiety whereof I now remit to the censure of the Christian world.

And



And for my conclusion, lest any should say that this is but one private Iesuits deede, and therefore may not prejudice the whole society of Iesuits, and much lesse the Religion of Popery.

To these I answer.

Possu. in ap.  
par. sec lit. C.

First, the booke is allowed and hath beene twice Printed, and stands approved by *Possuine*, amongst good and catholike authors.

Secondly, Let them shew what Iesuite or other Popish Doctor hath reprov'd, or what Inquisitor or other Popish Magistrate hath censured this wickednesse.

Thirdly, Which is worst of all, it is no more in effect then others of them have taught or approved, though not in so open, apparant, and fowle a fashion, for let any Christian man judge what divinity is laid downe in these points that follow.

This hath  
been long a  
goe laid to  
their charge in  
Catalogue, i.  
stium veritatis  
editioni 1608.

The Papists have a booke called the *Mariale*, It hath beene objected unto them that in this booke it is thus said: Salomon saith the name of the Lord is a strong Tower, *Pro. 18. 10.* But Salomon knew little of the Virgin Mary, let us therefore say, the name of our Lady is a strong Tower, let the sinner flye unto her, and he shall be saved: and againe thou art a sinner, flye then to the name of Mary, that alone shall serve to heale thee: and againe

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The Lord was with *Mary*, and *Mary* with the Lord, in the same labour, and same worke of our Redemption, for the Mother of mercy helped the Father of mercy, in the worke of our Salvation: and thereupon was it spoken of the first woman, *It is not good for man to be alone, let us make him a helper*: But why then saith God, *Esay, 63. I have trodden the wine presse alone, and of all people, there was no man with mee*: the booke answereth, it is true Lord that thou sayest, there was no man with thee, but there was a woman with thee, which bore all the wounds in her heart, that thou didst beare in thy body.

Loe here a piece of rare Divinity! *Salomon* is blamed for ignorance, that he knew but little of the Virgin, and in a sort is rebuked for saying the name of our Lord, and not rather the name of our Lady is a strong Tower: and though no man did, yet a woman namely, *Mary*, did helpe *Christ* to tread the wine- presse of Gods wrath, and was fellow-worker with God, in the worke of our Redemption.

This booke stands unconfuted, uncondemned, unreproved by the Jesuits or the Romish Church, till this day, for ought that I can yet find, yet hath it bin many yeeres laid to their charge.

Again, the Papists have a booke, they call it the *Ladies Psalter*, Printed at *Paris*, in the yeere, 1520. or thereabouts, wherein every one of the 150. Psalmes are in whole, or in part turned from *dominus* to *domina*, that is, from God our *Christ*, to our Lady, As



*In the first Psalm.*  
**Blessed is the man that loveth thy Name, O Virgin Mary, &c.**

*In the 29. Psalm.*  
**The Heavens declare thy glory, O Virgin Mary, &c.**

**Bring unto our Lady, O ye angels, bring unto our Lady worship and honour, &c.**

*In the 51. Psalm.*  
**Have mercy upon me, O Lady, thou that art called the Mother of mercy, and according to the Bowels of thy mercies, cleanse me from all my sinnes, purge out thy grace upon me, and take not thy wanted mercie from mee, &c.**

*In the 57. Psalm.*  
**Have mercie upon me, O Lady, have mercie upon mee, for my heart is ready to search out thy will, and in the shadow of thy wings will I rest.**

*In the 68. Psalm.*  
**Let our Lady arise, and her enemies shall be scattered, &c.**

*In the 72. Psalm.*  
**Lord give thy judgement to the King, and thy mercy unto our Lady, his Mother.**

*In the 94. Psalm.*  
**God is the God of vengeance, but thou O Lady the Mother of mercy, dost love him that is thy enemy, &c.**

*In the 96. Psalm.*  
**O sing unto our Lady a new song, for shee hath done marvelous things, &c.**

*In the 100. Psalm.*  
*The Lord saith unto our Lady, sit thou at my right hand, &c.*

Thus I might goe over all the *Psalmes*, but as hee began, he ends in the last words of the last *Psalm*.

*Let every thing that hath breath praise our Lady.*

Now this Booke stands not onely uncontrolled, but rather even defended by the *Jesuits*, and those of the principall.

3. Againe, a famous Fryar and well approved amongst them, preacht this Doctrine in the Pulpit (amongst many other, little better.)

A man may appeale from God himselfe to the Virgin Mary, if any man feele himselfe grieved at the justice of God, seeing God hath divided his Kingdome with her, for whereas God hath justice and mercy, he hath reserved justice to himselfe, to be exercised in this world as it pleased him: but mercy hee hath committed to his Mother: If therefore any man find himselfe agrieved in the Court of Gods justice, let him appeale to the Court of mercy, of his Mother.

This Divinity was so well relisht in the *Romish Church*, that after he had preacht it, hee publisht it under the Popes owne Patronage: and the Booke was againe printed within these three yeeres: but what say the *Jesuites* to it, they testifie that this Booke, is a Learned and Godly Booke, full of goodnesse and Piety.



Fourthly, *Horatius Turcellinus*, himselfe a Jesuite of good esteeme among them, writes thus.

*Almighty God hath made the Virgin his Mother, as farre as he may lawfully, partaker of his divine power and Majesty.*

Now surely, if God have made her fellow with him of his divine Majesty, lesse marvell if *Christ* have made her fellow in the worke of Redemption. And this booke written by a Jesuit, hath publike allowance, and is dedicated to Cardinall *Aldobrandino*.

Fiftly, a great *Spanisb Doctor*, and Professor of Divinity of his order, writes thus.

*We have often seen and heard of very many, who in their extreame dangers, have called upon Mary, and presently were delivered: for oft times safety is sooner obtained by calling upon the name of Mary, then by calling upon the name of Jesus Christ, the Sonne of God.*

And this booke is both dedicated to Pope *Clement the 8.* and receives publike allowance by the *Jesuits*, his name is *Chrysostome*, as though hee were a Golden mouthed speaker; but if this be his doctrine, that her mediation is as powerfull, or rather more then is her Sonnes, it is pittie but he should be cal'd and accounted a leaden mouth'd wretch.

By all these, and many more that (as the learned know) might easily be produced, it may appeare that this blaspheming Jesuit *Bonariscus*, in this his detestable comparison, of her milke with Christs blood, saith no more in effect then others both of this Religion and particular Sect, and therefore it may bee justly

justly concluded, this is the Doctrine and Divinity not of him alone, but of the Jesuits, and of the Popish Church it selfe, as long as it stands approved or not condemned by them: Now then if this bee the Divinity of the *Romish Church*.

1 That a Creatures milke may be mingled with Christs blood in the matter and merit of our Salvation.

2 That it helpes and heales spirituall sores of the soule, as well as the blond.

3 That though no man did, yet a woman did helpe Christ in the worke of our Salvation.

4 That the Psalmes may be turned from Lord to Lady.

5 That a man may appeale from God to the Virgin Mary.

6 That God hath divided his Kingdome with her, keeping Iustice to himselfe, and surrendring Mercy to her.

7 That GOD hath made her partaker with himselfe of his divine Power and Majesty.

8 That a mans Prayers are often heard, rather by and through her, then Christ Iesus.

If these I say be the Doctrines of the present Church of Rome, then let the Christian world be pleased to observe.

1 How far the present *Romish Church*, is degenerate from the Antient.

2 How great cause we and all Churches of God have to separate from such a Synagogue.

3 How



3 How justly they may be pronounced *Antichristi-*  
*an*, who thus hainously disparage the Person and  
 Office of the Mediator.

4 How untrue is it that by any suggestion, that the  
 present Religion of *Rome* is much reformed and  
 refined at this day : for it is most certaine in the  
 former times there would have bin condemned as  
 blasphemies even in the Romish Church it selfe.  
 And lastly you the ever to be renowned Worthies  
 of this most Honourable *ASSEMBLY* in  
 the House of *COMMONS*, being one  
 of the most Worthy Renowned Benches of  
 the world, one of the greatest glories of this Land,  
 may here see what cause there is to hold the true  
 Papists Heretiks, considering their present church  
 holds not onely these, but many other fundamen-  
 tall errors, both for matter of faith, and of govern-  
 ment: which shewes them not onely Enemies to  
 all true Religion, but the subverters or at least the  
 underminers of all civill States in the world,  
 wherein they were ever suffered.

And considering that all meanes have been used, to  
 reclaime and reforme her, but all is in vaine, for she is  
 that *Babylon that will not be healed*, wherefore it is  
 our duty to forsake her, and leave her to the just hand  
 of God.

Thus shall we follow the counsell of the Prophet  
 in like case, who saith: *We would have healed Babylon,*  
*but she would not be healed: let us forsake her and goe*  
*every man to his owne Countrey, for her Iudgement*  
*is come up to Heaven and lifted up*  
*to the Clouds.*

FINIS.



